. . . THE UNITED CHURCH Observer

LUME 15 MARCH 1, 1953 NUMBER 1

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

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Tour 11 Centres in ritimes

. KEWLEY, Associate Secretary, ionary and Maintenance Dept.

fter successful appearances in Ontario and Quebec centres, United Church of Canada osition is now moving east-d. The tour will include eleven res in the Maritimes. The Mod-or, Rt. Rev. A. A. Scott, D.D., Mrs. Scott will accompany Exposition, which includes a orial exhibit, dramatic pageant, a large group of inspirational ikers.

he Exhibit consists of 15 booths icting through modern media work of the Church at home overseas and evoking the ques-, "Lord, what wilt Thou have to do?"

Triumphs of the Faith," a reant recalling vividly the itage of our United Church of iada, and presenting the chal-ge before the Church today, will produced twice in each place.

'he speakers will include the ht Rev. A. A. Scott, D.D., and s. Scott; Professor David of lia; Rev. Floyd Honey, newly ted Associate Secretary of the erseas Missions Board; Rev. orge MacLeod, All Peoples' Mis-n, Hamilton, Ont.; Miss Ruby rton, Personnel Secretary of oman's work; Miss Helen Currie, ssionary Education Committee; l Rev. Arthur Kewley, Director the Exposition.

SCHEDULE

Fredericton, N.B.	March 5-11
Saint John, N.B.	March 12-18
Moncton, N.B.	March 19-24
Amherst, N.S.	March 25-29
Windsor area	March 31-April 2
New Glasgow, N.S.	April 9-15
Sydney, N.S.	April 16-22
Halifax, N.S.	April 23-29
Truro, N.S.	April 30-May 6
Charlottetown, P.E.I.	May 7-13
	May 15-20

Vol. 15. 1953- b. 1954.

Dr. Allen Knight, missionary in Angola, drives THE BIG RED OX down the Angola Road and Old Man Hunger runs away before it. The new Massey-Harris Diesel Tractor, provided by "Operation Tractor" on the Barons-Nobleford Charge, Alberta, will more than double production of the soya bean, and many more babies will be saved.

(*Story on page three*)

UNITED CHURCH SENDS $10,000 FOR FLOOD RELIEF

With the coming of the news of the tragic devastation and loss of life in the British and Dutch floods, the United Church recognized an opportunity for practical Christian service and acted at once.

Our Church, through its Overseas Relief Committee, immediately arranged for an initial gift of $10,000, of which $5,000 was available for such an emergency in the United Church Reserve and $5,000 was provided from the Committee's Contingent Project money in the 1952 Missionary and Maintenance Fund.

Beyond this, however, it was felt that many of our people would wish to make personal contributions to help meet this need, and so it was arranged that the columns of THE OBSERVER would be opened to acknowledge direct gifts for the British and Dutch Flood Relief. Announcement of this was made in as many of our Churches as could be notified, and in THE OBSERVER of February 15th, and the first returns are gratefully acknowledged in this issue.

When the reports from Holland indicated that used clothing would be acceptable there, prompt action was also possible. In our Overseas Relief Depot a shipment was being made ready for Korea and it was a simple matter to direct to Holland five tons of goods already packed.

Our Church proposes to continue to send money that is contributed for this purpose, to our sister Churches in England and Holland. The Fund will close April 15th, by which time it is felt the most urgent needs will have been met. Meantime, contributions may be forwarded to Dr. V. T. Mooney, 299 Queen St. West, Toronto, Ont. They should be marked for "British and Dutch Flood Relief" and will be acknowledged in THE OBSERVER as they are received.

CHURCH GIVINGS REACH $3,495,055 FOR 1952

DENZIL G. RIDOUT, Secretary, Missionary and Maintenance Dept.

For the thirteenth year in succession The United Church of Canada is privileged to report an advance in Missionary and Maintenance givings. For the year 1952 the total has reached the highest figure since Union, $303,760 over the previous year—$3,495,055. This amount is nearly 2½ times as much as that given in 1940.

Every Conference has shared in this demonstration of renewed interest in the Missionary and other Christian Services which these gifts make possible in all parts of this widespread land and in the Overseas fields of Trinidad, Africa, India, Japan, and Korea. This new figure ensures the undertaking of practically all of the Special Projects which could only be authorized in so far as the financial generosity of our people

(*Continued on page* 28)

THE WORLD CHURCH

INDIA

Women in Church Affairs

In Asia women are beginning to take an important role in Church affairs, Mrs. Leslie Swain reported at Lucknow to the Central Committee of the World Council of Churches. In both India and Pakistan, she said, women carry real responsibility in the policy-making of local Churches and provincial and national Christian Councils. Mrs. Swain, who is the only woman on the 90-member Central Committee, stated that all over the East, Christian women are feeling deeply the responsibility for literacy campaigns, for the production of Christian Literature, for the Christianizing of home life, and particularly for the care of women widowed during the war, and of fatherless Eurasian children.

She reported also that in Japan and Indonesia women are groping for a place of responsibility, but there is evidence of progress with Japanese Churches permitting the ordaining of women, and Indonesian Churches placing real responsibility upon their deaconesses.

UNITED STATES

Presbyterian Union Plan

16,000 Presbyterian pastors and leaders have received for study a Plan of Union drawn up by a joint committee representing the three major Presbyterian Churches. They are asked to read and submit criticisms and suggestions before a joint meeting to be held April 7-9. The combined membership of the Churches concerned is more than 3,400,000.

The proposed Constitution consists of the *Westminster Standards* and the *Book of Church Order*. The standards include the *Westminster Confession of Faith* and the *Larger and Shorter Catechisms*, in which no significant changes have been made since the 1643-47 Westminster Assembly of Divines in England.

The *Book of Church Order* comprises the *Directory for Worship*, the *Form of Government* and the *Book of Discipline*.

The concurrent declarations include plans dealing with how the administrative procedures will be changed in the United Church. Provision is made for the election of a "General Assembly of the Presbyterian Church of the United States."

KENYA

Church Attendance Increases

Despite the Mau Mau terrorist campaign of violence in Kenya, attendance at Church services continues to increase in most Kikuyu areas. However, protection of the Christians, now the main victims of the dread society, is difficult because the Kikuyus are not village dwellers. They prefer to live in small family groups, often in isolated foreign clearings.

JAPAN

Women's Committee

The Japan International Christian University just outside Tokyo, dedicated recently, and in which the United Church has an interest, now has a group of women on the Foundation in the United States. A Women's Planning Committee was formed with Mrs. Harper Sibley, of Rochester, N.Y., Vice-President of the Foundation, as chairman. Its aim is to help in the development programme of the University.

SCOTLAND

Work With the Herring Fleet

This year's herring fishing season has been a grave failure. The fishermen and girls who came to Great Yarmouth hoping to recover the losses of the summer were disappointed; the season was the worst in forty years. This state of affairs altered the pattern of the work at the Church of Scotland Institute. The large amount of leisure meant that the place was used constantly. Even the kitchen was crowded. The Institute had to meet every need and demand in problems of life or worship. The Sunday services were the centre of all work. Congregations have grown steadily. The Church was on the spot when the boats arrived and there when they set off disappointed for home five weeks later.

CANADA

Preaching Missions

Professor David A. MacLennan, formerly of Timothy Eaton United Church, Toronto, Ont., and during recent years a Professor of Preaching and Pastoral Care at Yale University, New Haven, Conn., will conduct two Preaching Missions during March in Western Canada. The dates and places are as follows: March 8th to 12th, Edmonton, Alberta; March 15th to 19th, Moose Jaw, Sask.

Rev. David MacLennan, D.D., Yale University, formerly minister of Eaton Memorial Church, Toronto, is to be Missioner at Preaching Missions in Western Canada.

These Lenten missions will attract many Church members and a number of those who do not regularly attend places of worship. The Edmonton and Moose Jaw committees responsible for these missions are planning for well attended evening services, and where possible noon hour meetings.

SOUTH AFRICA

Appeal to Premier Malan

The Christian Council of South Africa has appealed to Prime Minister Daniel Malan to initiate consultations with non-Europeans on racial tensions.

At the same time, the Council urged Negroes, "coloreds" and Indians, many of whom have been protesting the country's segregation laws through a civil disobedience campaign, to obey the law.

The statements were drafted at a Council meeting in Capetown presided over by Dr. Geoffrey Hare Clayton, Archbishop of Capetown and head of the Church of the Province of South Africa (Anglican).

The appeal to Dr. Malan expressed sympathy with "non-European" Christians "in their present circumstances."

"Many of them," it said, "are conscious that the operation of legislative and administrative action based on racial discrimination deprives them of the opportunity of self-development which is their right and that the absence of any constitutional methods by which they can find a remedy is calculated to give them a sense of frustration and hopelessness."

In its plea to "non-Europeans," the Council said that it "understands and sympathizes with the motives" behind their association with the civil disobedience movement.

"But obedience to the law is a Christian duty," it said, "and disobedience is justified only when such obedience involves disobedience to the dictates of conscience."

VATICAN

Urge No Envoy from U.S.

The new administration in Washington has received a request from a Protestant group not to revive the issue of an American Envoy to the Vatican, lest they be "responsible for lighting the fires of bitter religious hostility."

CHRIST: The Hope of the World

At Lucknow, India, the Central Committee decided that "Christ—The Hope of the World" would be the main theme of the Second Assembly of the World Council of Churches at Evanston, Illinois, in 1954.

A Letter to Member Churches stressed today's problems in Asia and the increased responsibility of the Churches in meeting them.

"As the servants of One Who speaks to us of 'the cup of water and the daily bread'," it said, "we must recognize that we are confronted in Asia by whole peoples in desperate need of food, clothing and shelter. We must support the efforts of all those working for material and social welfare."

The missionary task of the Church is "more important than ever in Asia today," the committee said.

"The fundamental need is still man's need for God," it said. "It must be known that within the events of our time His presence is to be discerned in judgment and blessing.

"No one can enter the Asian scene today without realizing at every hand the urgency with which many of the Churches and Christian people are crying for unity," it said. "Where Christians find themselves a small minority in the midst of vast communities of non-Christians, the call of God to all of us to seek for unity is powerfully reinforced by the demands and circumstances of the situation and by their own task of witness."

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The Church in Action

NEXT ISSUE

The Story of the United Church Exposition

THE BIG RED OX Arrives in Africa

Alberta's "Operation Tractor" Completed

"Operation Tractor" began a year ago in Alberta and in October, 1952, Dr. Allen Knight, agricultural missionary in Africa, was requested to go to nearby Bela Vista railway station in Angola and get the Massey-Harris Diesel Tractor. It was taking up too much room.

Today *The Big Red Ox,* as the tractor has been named, moves with power over the African fields. It is being used to put in this year's crop at Dondi Mission Station. The soya bean acreage is to be increased five times this year, and plans are under way to bring another sixty to a hundred acres under the plow. This should more than double production next year and is only a start.

"Operation Tractor" was carried out in rural Alberta. When Dr. Allen Knight was home on furlough a year ago, he spoke on the Barons - Nobleford Charge of the United Church, telling them of the need of another tractor if they were to save the lives of many babies by increasing the soya bean acreage and providing milk. These men of the sod understood the need and felt they must act. Eight of them got together to talk it over. Could they undertake so large a project? "Some of us felt when we left that meeting as though we had stepped off the deep end. We weren't at all sure," said one. But "Operation Tractor" got rolling and at the end of two weeks the group met again to decide they would contribute the first eight hundred dollars. "Faith was running deeper than we knew."

How It Was Done

Rev. R. G. Bearisto, the minister of the Barons - Nobleford Charge, sent the story to be published in THE OBSERVER, and many who read it sent donations. The men went out in ones, twos, threes and fours to speak to neighbouring congregations and men's groups. "God spoke to the hearts of His responsible children and the money came in." And not only money, but encouragement was received. People told how happy they were to make a contribution out of their tithe. "I'm sure God claps His hands," wrote Dr. Gerald Switzer of Central Church, Calgary.

"Operation Tractor" moved with rapidity. One day two callers went to the home of a man and his bedridden mother. She was receiving the Old Age Pension and did not use it. After hearing the story, both the woman and her son gave a cheque for two hundred and fifty dollars. With this amount the objective of three thousand dollars went over the top.

The Tractor is now paid for and a balance of six hundred and fifty dollars is in the bank. This will be used for its upkeep, or will go towards the purchase of a much needed implement if more contributions are received.

Thanks From Angola

"There will be enough soya beans this year to feed most of the hungry people at our hospital," writes Dr. Allen Knight. "There will be enough to feed the leper patients, and there will be enough seed left over to send out to the villages to help flatten out the big tummies of our African children. This year, thanks to our tractor, we are able to terrace all our sloping fields so that in spite of heavy rains day after day our soil is staying on the fields.

Want To Run Tractor

"Our students, of course, want to learn to run the tractor," says Dr. Knight. "I have taught eight of them how to use it, and what a thrill it is for them to drive off by themselves with the furrow wheel of the One Way (the only other tractor owned by the mission) following exactly in the last furrow! Our students in shopwork are learning how to maintain our new implements, and they go back to their villages with enough information to be useful workers."

Dr. Sidney Gilchrist, medical missionary, visited a pastoral centre and asked about the soya

(*Continued on page* 26)

Photos by Anson Moorhouse

These two mothers of Angola walking home from gathering firewood now will have soya bean milk for their babies.

The Church at Barons, Alberta, where "Operation Tractor" was carried out. (Inset) The minister, Rev. R. G. Bearisto.

Nakamia, starlet in the colour and live sound film of that name which will be released shortly by the Committee on Missionary Education, is seen above drinking a mug of soya bean milk.

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THE NEW LOOK

When the General Council adopted The Observer Every Family Plan last September, it stipulated as well that the form of the paper should be changed. No specific instructions were given on this latter point. We sought advice from the Executive of the Board of Publication, the Steering Committee, which has charge of the Every Family Plan, and from every Presbytery in the Church. Technical experts were consulted, too. The result is the present "new look." We hope our readers will like it.

The paper is smaller. It can be more easily handled. The size was arrived at with an eye to the future. When the circulation justifies it, the paper will be printed on a large fast press recently installed in The Publishing House. The size adopted on The Observer is the maximum that can be produced economically on this machine.

A better quality of paper has been selected. The coated stock will give clearer print and better reproduction of pictures. A touch of colour has been added and new type used. This should make the paper more attractive. The changes are based on the presumption of a largely increased circulation.

The emphasis will continue to be on news and views. The modern man has an insatiable appetite for news. He wants to know what is going on in the world. He should know what is going on in the Church as well. We shall try to tell him in story and picture. We do not compete with the secular papers. Our field, first, last and all the time is religion as it is reflected in every part of the world, every area of life, and as far as possible every interest in the Church and every age group.

For the time being the number of pages will remain at 32. As circulation increases, the number of pages can be increased also. With a smaller paper the pressure on our space, always heavy, will be greater than ever. Letters to the Editor must be kept to the 300 limit; similarly with obituaries. We are eager to keep the confidence and good will of our readers. And while the reduced size will make it necessary to condense, we are sure our great and growing family will understand and co-operate.

The editorial policy remains unchanged, could not very well be otherwise with the same Editor in the chair. We shall continue to attack entrenched evils, crusade for good causes, and seek through the printed word to advance The United Church of Canada and the Kingdom of God.

This is your paper. Let us know what you think of it.

THE NEW PLAN

The Every Family Plan for distributing the Church paper is gaining support all across the Church, as the details of the Plan become known. By the end of February, seventeen Presbyteries were visited either by the Campaign Director, the Book Steward or the Editor, and requests for a presentation are coming to us continually. This reflects a great interest in the Church paper.

Up to press time, Feb. 17th, 134 Churches have adopted the Plan; this totals approximately 35,000 families. The congregations concerned represent large ones and small ones from all across Canada; from cities, towns and rural areas. This is the way the picture looks now: Newfoundland has 3 congregations in the Plan; Maritimes, 8; Montreal and Ottawa, 9; Bay of Quinte, 11; Toronto, 25; Hamilton, 29; London, 12; Manitoba, 6; Saskatchewan, 17; Alberta, 8; British Columbia, 6.

We confidently expect that by Conference time we will have a hundred thousand families receiving the Church paper. Our objective is three hundred thousand in two years. This can easily be achieved if every congregation adopts the General Council's method of distribution.

BROTHERHOOD—FELLOWSHIP

This is written during Brotherhood Week. Sermons have been preached on the subject; editorials have been written on the theme; school teachers assign it as an essay subject; and billboards and radio proclaim the necessity for brotherhood. All of this is good and few would disagree with the necessity for such emphasis.

It is one thing, however, to give consent to an abstract theory; another to practise it. Unless the spirit of brotherhood is nourished, sustained and encouraged, its fire grows low and its embers smoulder. To prevent this is one of the main functions of the Christian Church. The Church has recognized this ever since the days of Pentecost. Rev. A. J. Edmonds, a Methodist minister in Great Britain, has recently written: "They (Christians) did not meet simply because they liked each other, or had certain social interests in common, or even because in times of danger there was safety in numbers. They sought each other's fellowship so that the iron of faith in themselves might sharpen the iron of faith in the rest. And in so far as their fellowship sprang out of their common love for Christ, they loved each other, even, as in New Testament days, to the sharing of their property. Thus within the fellowship there was goodwill, each seeking to serve the other, all being profoundly moved in the contemplation of that mighty thing God had done for them and the world in Jesus Christ."

If the Church is to make her full contribution to world brotherhood, she must cultivate intensively this spirit of fellowship in Christ within her own congregations. There is always the danger that as Churches grow strong and rich they will forget to do this. The Dean of Yale Divinity School said recently that "The Churches in America have taken on the protective coloration of the society in which we live. It is little wonder that they blend so easily with the social landscape and accommodate so nearly to the evil about them."

That is the danger — beautiful buildings, ornate services, exquisite music, great preaching, attractive entertainment, all of which have a place of course in our Church life, are very secondary. The main purpose is to create and stimulate a fellowship of men and women committed to Jesus Christ, and to inspire members to enlarge the fellowship until it embraces the man next door, the man across the street, as well as those of different race and colour all across the world.

Once the Church fails to keep alive among her members this sense of Christian all-embracing fellowship, it ceases to do the very thing for which it was Divinely appointed.

A BAR ON WHEELS

Travelling from Ontario to the Maritimes the wayfarer is surprised to discover a travelling bar as part of the regular train equipment. It is legally right we are informed, but all the same it is morally bad. The club car is the only place where one can wait while his berth is being made up. Here men, women and children gather until bed time. We do not know of any other public place where children are allowed to sit in on a drinking party, but maybe the trains have some special dispensation.

If this practice is established legal custom and cannot be changed, at least some sort of segregation might be arranged, a sort of a Jim Crow club car. On another train that leaves Toronto every night, the porter when admitting the passengers keeps calling, "smokers to the left, non-smokers to the right." To avoid the present embarrassing situation on the Maritime run, two club cars could be used. "Drinkers to the left, non-drinkers to the right." We owe that much at least to the children.

SOME REFLECTIONS ON FAITH AND ORDER

GORDON A. SISCO—Secretary, General Council

In 1948, during the meetings of the General Assembly of the World Council of Churches, the delegates separated for one meeting into confessional groups. The representatives of The United Church of Canada met with delegates of other united Churches from the Far East. Dr. W. A. Visser 't Hooft, the General Secretary of the World Council, was present and made the statement that we were the spear points of the ecumenical movement. We are the only western Church now ranged alongside these "Younger Churches of the Far East" designated as "United Churches." On that basis, seats will be allocated to us at the next meeting of the General Assembly in 1954. We are in good company.

The "Younger Churches of the Far East" have achieved union, or are now in the process of achieving union, not in the rare atmosphere of theological study and discussion, but primarily through an actual resolution to advance. Under that propulsion, Anglicans and Protestants proceed to unify their ministries on a basis which thus far has not been paralleled in the West. This has led some Anglican Churchmen to fear that Catholic order will in such cases lose its meaning. T. S. Eliot, the English poet, refers to the Church of South India as "an amiable masquerade," "an elaborate artifice," "a pantomime horse." These extreme judgments find an echoing response by others of his school.

The Faith and Order Movement, when first launched under the inspiring leadership of the late Bishop Charles H. Brent, accepted the Anglican Lambeth Quadrilateral of 1888 as a basis of study. The Anglican Quadrilateral stressed the following four requirements as essential to the reunion of the Churches: The Holy Scriptures as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; the Nicene and the Apostles' Creeds as a sufficient statement of the Christian Faith; the divinely instituted sacraments of Baptism and the Lord's Supper as expressing for all the corporate life of the whole fellowship in and with Christ; and a Ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the Commission of Christ and the authority of the whole body.

All Churches believe in some form of continuity. They may differ as to its locus. Some trace their continuity through the historic episcopate (Episcopal), some through the presbyterate (Presbyterian), others through succeeding congregations of the faithful (Congregationalist). A study of these facts, without the requirement of a too rigid definition, may very well lead to the conclusion that continuity is to be found in all three. It was precisely upon this affirmation that the Church of South India was formed. Other unions involving Anglicans and non-Anglicans are now being negtiated upon the same basis (except that the ministries may be unified at the time of union instead of after a waiting period) in Ceylon, North India and Pakistan.

At Amsterdam in 1948 a new departure took place in the realm of Faith and Order. The Report of Section 1 on "The Universal Church and God's Design," as received by the General Assembly of the World Council and commended to the Churches for study, declared that the main problem in the realm of Faith and Order could be described as the difference between "Catholic" and "Protestant" conceptions of the Church. This rigid and much too artificial line of demarcation complicates the problem of reunion and also explains the cautious conclusions reached at the Lund Conference this past summer. I refer here to only one aspect of the problem. There is now emerging an insistence by some "Catholic" Church men that sacraments are dependent for their efficacy on the ministry alone. These sacraments convey a grace which is endangered if the slightest flaw occurs in the genealogy of the sacerdotal succession. A Methodist presbyter cannot be consecrated as a bishop, since he has never been a priest. He has not within himself the fullness of the priesthood. Hence no valid bishop, no valid priest; no valid priest, no valid eucharist; no valid eucharist, no Body of Christ. This doctrine of ministerial order implies that the Holy Spirit no longer is possessed by the corporate Church, but by a sacerdotal order within the Church.

This doctrine of the Ministry will never be accepted by evangelical Christendom. It has its origin in the Church of Rome. Protestantism did not free itself from this yoke only to come under it again. A threat of its dominance will wreck any reunion movement in which a Reformation Church is to share. No evangelical ministry can compromise itself on this fundamental issue. Until this is realized and accepted, reunion must wait.

The Ambassador and His Embassy

T. E. HOLLING, Victoria, B.C.

The Hon. R. W. Mayhew, one of Victoria's citizens and a member of the United Church, has recently been appointed as Canada's Ambassador to Japan. It is a happy appointment which will be mutually advantageous to both countries.

There are, however, ambassadors of another order, of whom St. Paul writes: Ambassadors of Christ.

What a high honour and yet what a solemn responsibility it is to become an ambassador for Christ in this most fateful period in the history of mankind, to make His will our will, His law our law, His work our work. We have not chosen Christ but He has chosen us to be His representatives wherever our lot may be cast, and in terms of our own occupation or profession.

In F. W. H. Myers' poem, "St. Paul," Paul soliloquizes:

"So with the Lord, He takes and He refuses,
Finds Him ambassadors whom men deny,
Wise men nor mighty for His saints He chooses,
No; such as John or Gideon or I."

The ambassador from one country to another has a little piece of land which belongs to the country he represents. On it is *The Embassy in which he lives,* and in which he transacts his country's business.

The equivalent of the Embassy is the Church—the dwelling-place where we are on duty as ambassadors for Christ. Where the Church stands we are at home in the company of His people. There are those who would deny our right to the privileges of the Embassy because we are not called by their name. But where Christ is, there is the Church, and where two or three are gathered together in His Name there He is in their midst.

When tensions and threats in our international or domestic politics involve us, the Christian should be the first to see the spiritual implications which lift him above a merely partisan or denominational citizenship. The Embassy is

"Lofty as the love of God,
Ample as the needs of man."

The spirit of our ecclesiastical leaders must be measured by these magnitudes, and not by the yardstick of their own making, and this is true of those who follow as well as those who lead.

Let us look again at the groundplan of the Embassy as laid down by Christ Himself, and let every man take heed how he buildeth thereupon.

Photo by Editor

Mr. Wilfred Ramkerrysingh, Principal of Torrib Trace Canadian Mission School, Trinidad, is in Canada on a joint scholarship sponsored by The Board of Christian Education, the Board of Overseas Missions, and the Boys' Work Board in Trinidad, to see Youth Work in this country and visit summer camps.

Trinidad Youth Leader Sees Canadian Church

Interview with The Editor

Jack brought him in and introduced him. "Jack" is the Rev. J. C. Thompson. We call him "Jack" because he worked at "299" before going as a missionary to Trinidad. He is so friendly and genial it is natural to use the familiar title.

Jack beamed as he introduced a keen, copper-coloured young Church leader from Trinidad, Wilfred Ramkerrysingh.

"Just up for a visit?" I said.

"Not exactly," replied Wilfred. "I'm here to see the United Church in action."

"How long do you expect to remain?" I asked.

"Four or five months," he answered.

"Four or five months? You must have lots of money," I said, tongue in my cheek.

"Far from it," my visitor hastened to reply, as Jack chuckled. "I really haven't any money. But I'm here on a joint scholarship sponsored by the Board of Christian Education, the Board of Overseas Missions and the Boy's Work Board in Trinidad."

"Wilfred is a bit modest," interjected Jack. "He is the principal of our Torrib Trace Canadian Mission School with an enrolment of 350 scholars and a staff of nine teachers. He was the winner of the Garden Shield for the best vegetable garden in the Colony in 1950 and runner-up in 1952. For five

(*Continued on page* 28)

Over the Air From Prince Albert

A Radio Ministry

"I am a United Church member located in a district where there are few, if any others," writes one who listens in to the Radio ministry of Rev. R. K. Vickers of Wesley Church, Prince Albert, Sask. Besides being pastor of this large and strategic congregation which at the present time is constructing a new Church building, costing nearly $200,000, Mr. Vickers carries on this important ministry over the air. In a chatty and informal manner, Mr. Vickers talks to thousands of people each week, bringing to them the Gospel of Christ. Many of his listeners are in scattered settlements of the North. One writes: "We have no Protestant Church here. There are only three families that are not French." Another says: "Thank you very much for your kindness. I am blind." And into the Hospitals Mr. Vickers brings his message of comfort. From a Hospital bed comes this: "At the moment I am in Hospital. My room mates and I listen in. May God bless you in your great work." On many occasions the ministry of music is united with the ministry of the Word in these broadcasts.

Over Radio Station CKBI, Mr. Vickers broadcasts each week on Thursday evening, for half an hour, on Sunday evening for fifteen minutes, and on Saturday morning he conducts Sunday School of the Air from 9.15 to 9.30 o'clock. Twice a year he conducts the Sacrament of Holy Communion over the Air for people in isolated areas, who are told beforehand about this special Sacrament and prepare for it in their homes.

People of all faiths listen to these broadcasts, including those of the Roman Catholic persuasion, some of whom have thanked Mr. Vickers for his message. Letters come from Manitoba on the East, and from Alberta on the West, showing the breadth of this radio ministry. However, most of Mr. Vickers' listeners are in isolated places in northern Saskatchewan.

Few, if any, local station radio programmes have the large listening audience of Mr. Vickers. The latest rating may be described in this way. On Sunday night at nine o'clock it is estimated that 36 per cent. of all the radios in homes are in use. Of this 36 per cent. in the area covered by the Prince Albert station, 75.4 per cent. listen to the broadcast by Mr. Vickers.

R. C. C.

Photo by Editor

Dr. M. C. Macdonald, Board of Home Missions (left) and Rev. K. Shimizu (right), Japanese minister of The Church of All Nations, Toronto, examine the 1,000th issue of *The Shepherd's Call*, a paper which Mr. Shimizu edits and which has served the Japanese Canadian people for the past 26 years.

P. E. I. Students Eligible for Scholarships

Scholarship Fund Bequest Of Summerside Man

Twenty-five young men and women who otherwise would never be able to attend University will find their dream come true because of the farsightedness and generosity of the late Herbert S. Sharp of Summerside, who left to Mount Allison University bequests totaling $375,000 to be a perpetual scholarship fund.

Each scholarship will be for $500 a year, renewable up to four years, and will be awarded to young men and women born in Nova Scotia, New Brunswick, Prince Edward Island, who must be of "creditable academic standing, Protestant, of good moral character, honest, and worthy in every way." Included on the committee to award the scholarship will be the Chairman and Secretary of P.E.I. Presbytery, and candidates from P.E.I. will have first consideration. One clause in the bequest states that candidates are to be barred and disqualified if they use tobacco in any form. The donor believed that anyone who could afford to use tobacco did not need a scholarship. He is said to have made his generous gifts because he was impressed by the long tradition of Christian culture that has characterized Mount Allison down through the years.

"We are spending one hundred dollars for defence for every dollar to help the needy peoples of the world," said Miss Emily Maxwell, missionary in India for 29 years, as she addressed P.E.I. Presbyterial at Summerside and reiterated the plea for more women doctors, evangelists and teachers.

The new Church Hall of St. David's Church, Georgetown, was recently dedicated by the minister, Rev. W. A. Paterson. The address was delivered by Rev. A. Frank MacLean of Trinity Church in Charlottetown.

Mr. Albert Jardine of Bristol, P.E.I., who is still active at 88, recently spoke briefly to the congregation about his 57 years of experience as an elder.

Rev. W. B. F. Corkum of Souris has been called to become assistant minister of Parkdale Church in Ottawa, Ont.

L. M. M.

THEOLOGS GIVE CHALLENGE TO YOUTH

Nine Are Interested

Seven theological students from Pine Hill Divinity Hall and Mount Allison University invaded Saint John Presbytery recently. They met the Young People on Saturday night, spoke from pulpits on Sunday and at an after-meeting in St. Andrew's Church Hall, presenting a ringing challenge to youth to give their lives in full-time service in the Church. Nine young people expressed interest. Warm praise was given to the fine presentation. It is hoped to continue the venture annually.

Rev. D. K. MacLeod of Sussex made the arrangements, with the co-operation of the Very Rev. C. M. Nicholson, D.D., of Pine Hill, and President Ross Flemington of Mount Allison.

W. E. A.

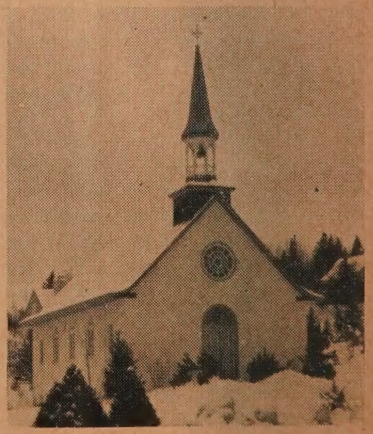
1,000th Issue United Church Japanese Paper

With its 1,000th issue *The Shepherd's Call*, a Japanese-Canadian paper edited by Rev. K. Shimizu, appears in printed form again. Begun in Vancouver, B.C., as a weekly paper, publication was interrupted during the evacuation of the Japanese people. It was published later, however, in Kaslo, one of the centres to which the Japanese were sent. In 1945 Mr. Shimizu came to Toronto to the Church of All Nations and took up work among the Japanese in that city. The paper has been published twice a month in mimeographed form. Now it reverts to print with this special issue, which contains a review of the work among Japanese for the past 26 years. *The Shepherd's Call* looks forward to continued service among the Japanese people.

1. To bind together the Japanese Canadians now scattered all over the Dominion. 2. To bring comfort to those no longer able to attend Church and to keep contact with their friends. 3. To act as a medium for sharing Christian experience. 4. Being a bilingual paper it will help to bridge and harmonize the two cultures represented by the two languages.

Mr. Shimizu is married and lives in Toronto with his wife and four children. Mrs. Shimizu was formerly Miss Hide Hyodo and was the first Japanese to teach Public School in Canada. Victor, the eldest son, will graduate from Victoria University this year; Ted, the second, is in his third year of chemical engineering; and the two girls, Grace and Dorothy, are in High School.

Mr. Shimizu ministers to about 1,000 Japanese people in Toronto and as well conducts services for the Japanese scattered in other areas throughout the Province.



The lovely little Church just built for the Protestant community at Ste. Adele en Haut, Quebec.

ndustrialization n Newfoundland Affects the Church

Industrialization in Newfoundnd has a direct effect upon the hurch. This is true in the Burin resbytery. In Burin the United hurch, the Rev. J. R. Wareham, inister, has been affected in ather a unique way by the indusialization of what was once a roup of fishing villages clustered ogether on islands and a rugged, at picturesque headland. Great urin, once a thriving village of e group, has become a deserted illage, with a fine Church buildg standing almost alone among apidly vanishing dwellings as the eople move to the industrialized entre. The exodus started after e tragic tidal wave of 1930. A estructive storm that swept the rea last autumn greatly accelerted the exodus. With a profitable ndustry operating at the new entre, the smaller villages will no oubt be absorbed, and a revitalzed Church and community life esult.

A million dollar industry is xpected to be in operation at ortune early in 1953. This will esult in an influx of new families nd an increase in membership. This year the Fortune Church is planning to celebrate its 76th anniversary as a separate charge. It had previously been part of the Grand Bank Charge. One of the features of the celebration will be the unveiling of a beautiful stained glass window, a memorial to the late George Thomas Dixon, Sr., founder of the firm of George T. Dixon, Limited, who was Sunday School superintendent for almost half a century. With 28 preaching appointments, almost half the population resides in three of its largest towns, Grand Bank, Burin and Fortune. This widespread area makes necessary a varied ministry ranging from that suited to small fishing villages to that required by industrialized towns. A. N. H.

The new Church at Garnish, Nfld., Rev. Wilfred Vardy (inset), minister, erected to take the place of the one that served the community for a century, was built in record time during 1952. Mr. Cephas Grandy drew the plan. Mr. George R. Banfield was master builder. The congregational co-operation and interest was most commendable. Garnish is a three-point charge involving considerable travel, but a good co-ordinated service is being rendered at each appointment.

HAMILTON PRESBYTERY PASTORAL VISITATION

Good Results Obtained

Following the instruction of the Fifteenth General Council that every Presbytery make a visitation o the pastoral charges within its ounds, a Presbytery Visitation vas arranged by the Hamilton Presbytery under the careful planing and direction of Mr. Fred Murgatroyd, a layman of the Hamlton Presbytery. Nineteen teams, ach composed of a minister and ayman, visited the 38 pastoral harges of the Presbytery. A questionnaire covering every aspect of he local Church's life and work, ts organizations, finances, spiritual ife, and the wider programme of he Church formed the basis of the Visitation. It proved to be a thrillng experience for the Presbyters. They received a warm welcome, nd in many instances local probems were talked over and solutions offered. The local Boards appreiated fully the concern and interst of the Presbytery.

These questionnaires, completed, vere then returned to a Presbytery Committee, which very carefully nd sympathetically reviewed them, hen sent to each pastoral charge ts commendations and recomnendations. This further step was an important factor in the success and completion of the plan for it gave assurance to the congregations that the Visitation was no formal procedure but an endeavour on the part of Presbytery to be of assistance to each individual charge and it consolidated the work of the visiting teams. Subsequently, one morning session of Presbytery was devoted to the presentation of the findings of the questionnaire by the Chairman of Presbytery, Rev. Ken Lemkay, and proved to be a most worthwhile session.

Some of the findings: Within the year in the Presbytery four new manses have been erected, viz: Ker - Tapleytown, Hannon, Delta and Olivet; seven charges have made very extensive improvements and four are planning construction, viz: Binkley, St. John's, Mt. Hamilton and East Plains. Thirteen charges require increased Sunday School accommodation. Sixteen have men's organizations. Nineteen of the charges were below the new salary minimum, but only two said they could not meet the new minimum.

Benefits Accrued

What was accomplished? Beyond the tabulation of facts, important as that was, there was a real benefit from the Visitation. To the minister of the local congregation, who so often feels a sense of isolation in his work, it brought fellowship and encouragement. To the local congregation it brought a sense of being a part of a larger Church and a vision of the Church's task. One minister remarked, "Before the visitation my congregation thought it was the only congregation in the United Church." To the visiting Presbyters on the teams it proved to be something of a refresher course as they discovered new solutions to old problems and learned of other successful methods of work. Conditions in manses and Churches requiring attention were brought to the attention of local Boards. There was laid upon the heart of congregations the great and pressing call of the Church for candidates to her ministry. It aided greatly in the implementation of the General Council's new minimum salary schedule. And perhaps, most of all, the personal contact, the face to face conversations brought a new unity and a deepened fellowship between people and ministry, and accomplished what no questionnaire alone could hope to do. J. S. B.

THE CHURCH IN MONTREAL AREA

The Presbyterian College has sponsored its **Second Annual Religious Radio Institute,** which was open to all students, ministers and others interested in and concerned about religious radio broadcasting.

The Institute was led by W. John Dunlop, Supervisor of Religious Programmes of the Canadian Broadcasting Corporation, Toronto. He was assisted by Mr. Reid W. Forsee, Religious Programme Producer C.B.C.; Mr. P. S. Adkins, Religious Programme Producer C.B.M., and others from the local Montreal Radio stations.

Montreal has just been informed that most of its **alcoholics** are to be found in the industries, professions and homes of the metropolis and Not in "skid row." This information was made public in a report of a three-year survey by the Committee on Alcoholism of the Montreal Council of Social Agencies. The report stated that in industries there is evidence to show that problem drinkers occur in all levels of industrial organization, from unskilled labour to top executives. The committee found that nearly 100 per cent. of the admissions to Montreal hostels resulted largely from alcoholism.

In addition to new Churches, the Montreal Presbytery has given approval to the building of many **new parsonages.** The latest new parsonage has been erected by St. Mark's United Church, Rev. W. T. Eddy, minister. For over forty years this Church has rented an apartment for its minister. It has just completed the erection of a three - apartment building adjoining the Church structure. The lower apartment will be reserved as a residence for the minister, and the upper flats will be rented.

Rev. S. I. Murley, formerly of Holstein (Ont.) United Church, has been inducted into the Trinity pastoral charge, by the Montreal Presbytery. Mr. Murley was ordained in Newfoundland, and served the Church there as Conference President, and as Chairman of the Bonavista Presbytery for five years.

St. Andrew's Church, Westmount, has issued a call to Rev. Herbert Reid, of Sydney Presbytery, Maritime Conference, to become the assistant minister. Rev. D. M. Grant is the minister. A. B. L.

● **Knox Church, Vancouver, B.C.,** Rev. S. G. Woolfrey, minister, was featured recently in the Magazine Section of the **Vancouver Province** when Naomi Lang wrote an Interview with the minister, the emphasis being on work in the Church for youth, which is outstanding. Pictures of Mr. Woolfrey and his family, and Junior choristers around the piano were used as illustration.

Belleville Presbytery is carrying out instructions of General Council and making a visitation of all pastoral charges.

Photo, Courtesy "Vancouver Province"

"A dramatic conversation" based on the *Revised Standard Version* Text of the Book of Job was most effectively presented in the Chapel by the students of Union College, Vancouver, British Columbia.

JOB IN MODERN DRESS

Union College Students Present Moving Drama

A venture in dramatic presentation of Biblical subjects has been begun in Union College of British Columbia.

In the early winter, a "dramatic conversation" based on the *Revised Standard Version* Text of the Book of Job was presented in the College Chapel. The setting in the newly arranged and decorated Chapel was perfect. Since then the drama has been presented in Canadian Memorial, St. Giles and Windsor United Churches at the hour of Sunday evening worship.

The most notable feature of the undertaking, aside from its exceptionally fine dramatic quality, is that it is entirely done by members of the College community. The arrangement of the Scripture text, and the direction has been entirely in the hands of Gwen Grant, wife of Dr. John Grant of the College Faculty. The musical score has been arranged by Prof. L. G. R. Crouch, organist in the College Chapel. Lighting was by Howard Turpin, a theological student. Thirteen students took part in the production.

Those who have witnessed the presentation are enthusiastic about it. Job and the other characters appear in modern dress. That one thing seems to make the Bible "come contemporary"; and the students have become absorbed in the undertaking, and fascinated by its possibilities.

A few days before the first presentation, Dr. Richard Kroner, of Union Theological Seminary, New York, who was the Jonathan Rogers Memorial Lecturer for the fall term in Union College, gave two lectures on Job in St. Andrew's-Wesley United Church. He began by saying that, whatever the book of Job was, it was not ordinary drama. After watching the students present their "dramatic conversation" in the College Chapel he openly said that Gwen Grant had drawn out of Job all its dramatic qualities.

To those who took part and to those who listened, the production has been more than a mere drama. It has been a revelation of the way in which drama can communicate spiritual realities.

The Joneses Came to Clarkson

Choir Makes Unusual Presentation

If, on a Sunday morning you assumed a seat in Clarkson Church, erected some seventy-five years ago beside the lake and west of Toronto, you would note some significant things. The atmosphere is warm and friendly. The people crowd into this Church, which was not built to accommodate the numbers who recently have moved into the district. Then as the choir begins to fill the chancel, you would wonder how many more young people would yet be coming to take their positions there.

Eight years ago the Jones family came from a city home and from a Church where they had rendered devoted and noteworthy service. They did not come to Clarkson for a rest from the vital things. Mr. Jones soon discovered himself actively engaged in promoting the work of the Board of Stewards, while Mrs. Jones as automatically took responsibility for the music of the Church. Mrs. Jones, whose interest is particularly in young people, found them in Clarkson, envisaged their potentialities, and by her "su-person-ic" dynamism and her ability to give leadership, together with her knowledge of music, began to bring them to their best.

The community was more than a little surprised when in July practices began for the first Gilbert and Sullivan production to be staged on six successive nights in October. That five other Gilbert and Sullivan operas have since been produced is indication enough of the success attained. This choir took upon itself responsibility for raising one thousand dollars a year until the mortgage on the new addition to the Church would be paid in full. Each member took envelopes, and none has been deaf to the appeal of the leader, who made them see the incongruity of spending money freely on Saturday night, and being unutterably "close" on Sunday morning — to say nothing of being too tired to worship God by eleven o'clock!

As at other times, this year's Candle-light and Carol Service witnessed a gathering which overflowed into the adjoining hall. But it contained an extra feature. Corporal Seaman of the Provincial Police engineered a recording of the entire service. At the social hour following, it was with surprise to most that this recording was announced to be a parting gift to Mr. and Mrs. Jones, who were leaving the community. Here they would have a fitting token of appreciation and a permanent reminder of good days in Clarkson. At a later gathering the congregation made a presentation of a record-player—to go with the record!

Choirs are unthinkable apart from the leadership they receive. We hardly know what turn things will take now that the Joneses have gone. We do know, however, that the foundation for a solid choir has been well laid for years to come, and that our debt of gratitude will best be paid by seeing to it that good music continues to flourish here. R. G. O.

The Church on the Back Roads of Muskoka

The Church does some of its best work on the back roads, and that is often the case in Muskoka. When Rev. R. M. Dingwall came to the charge of Severn Bridge in 1949, he found four preaching places. He increased it to seven. That was too many for one man to reach on one Sunday, but he always made five.

And there were building needs on the charge. The old manse at Severn needed everything. It had never had running water in the house, and no well was possible on the place. Water had to be carried from a well on neighbouring land. The congregation decided that the answer was a new manse. They sold the old manse and bought a new property that had a foundation and a shell above it. In just three weeks they turned that beginning into a house with six rooms and bath, all modern and very comfortable.

Running concurrently and at another point on the charge, another need was being met. At Washago, they had long needed and planned a Sunday School building. This construction was bigger and took longer. The ground was broken in July of 1952 and was almost completed in December. The congregation had saved and borrowed some money, but the effective thing was the volunteer labour. The amount of it is estimated to be $8,000. In each case, a master builder was engaged. He ordered the material, directed the work, and gave his own share of volunteer service. It was the amount of free labour from many hands that made it happen. In these two constructions, the property value of the charge was increased by $18,000.

All this time, the charge of MacTier was an acute concern to the Muskoka Presbytery. MacTier had been left without a minister at Conference time and continued to suffer from the well known shortage. Rev. R. M. Dingwall of Severn was Chairman of Presbytery. He came to know MacTier, and they came to know him. They called Mr. Dingwall. It seemed a good solution to a Presbytery need. Severn's seven preaching places have been rearranged and are to be committed to the care of two available lay supplies. On Tuesday, January 27th, at an enthusiastic meeting, Rev. R. M. Dingwall was inducted into the charge of MacTier. G. L.

John Lauchlin MacDonald, scholarship student at the University High School, University of Mississippi, and bass-horn player, was one of several High School students selected to play in the University of Mississippi "Ole Miss" band, on New Year's Day, Jan. 1st, at New Orleans. Mr. MacDonald is the son of Dr. and Mrs. Lauchlin D. MacDonald.

Community Has Difficult Experience

Why Did It Happen?

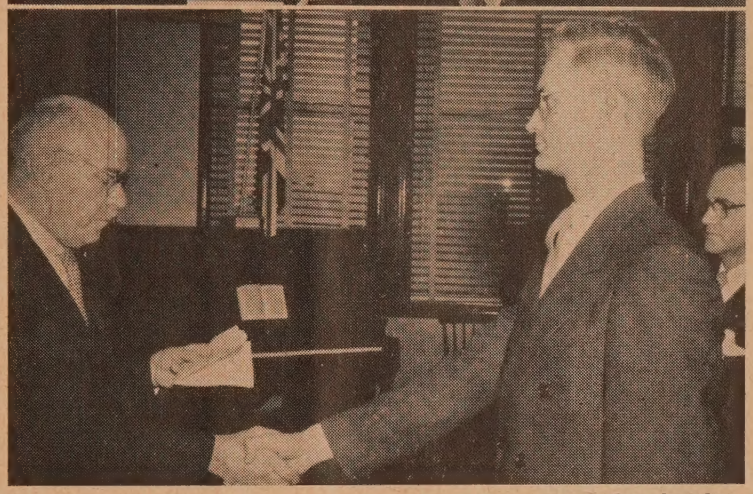
"But there was nothing insulting in the play," said the bewildered young people. "There was only a Negro servant named Midnight." Yet when the play had been presented to the community their Negro neighbours had reacted violently.

The hamlet and community of Breton, Alberta, has for many years had reason to be gratified with the harmonious relationships between the various groups who had settled there. For forty years Negro families have farmed alongside white neighbours and shared in all community affairs without segregation. There were, no doubt, hidden prejudices and resentments, but on the whole and in all public affairs they stood together and worked together.

Then the 'Teen Club sponsored a play to raise funds for a community venture. It is not at all surprising that they happened on a play which included a Negro servant as the comedy figure. What percentage of cheaper plays employ the easy device of characterizing the features of the Negro? And how many communities have used them in school concerts, Church concerts, and community entertainments?

The play was presented to the community with the usual hustle and bustle, no time to think of anything except costumes, lines, props, and whether they would get a crowd. The crowd came and filled the hall. There seemed nothing unusual in a group of Negro families sitting in the front seats. The play was much enjoyed. A young

(*Continued on page* 28)



Photos by Editor

During the recent meeting of the Executive of General Council, the Moderator, Rt. Rev. A. A. Scott, D.D., (left) inducted two new officers (top), Rev. Peter Gordon White, Editor of Sunday School Publications, and (lower) Rev. T. E. Floyd Honey, Associate Secretary, Board of Overseas Missions.

Rev. Peter Gordon White, trained as a printer in Winnipeg, Manitoba, before entering United College, where in both Arts and Theology courses he won scholarships. After post-graduate work in New York he returned to Manitoba as Field Secretary, Board of Christian Education. In 1948 he was appointed Assistant Editor Sunday School Publications. He is married and has a son and daughter.

Rev. T. E. F. Honey is an Honours Graduate in Classics from the University of Toronto, receiving a scholarship upon entrance. He is a graduate in Theology of Emmanuel College, where he won the Travelling Fellowship in his final year. He took post-graduate work in Union Theological Seminary, New York, in the field of New Testament, where he ranked first in the Graduate School and received a fellowship from them for a further year of study. He returned to the Bay of Quinte Conference, and for four years was minister at Baltimore, Ontario. He then volunteered for service in China and spent over five years in the West China Mission. He was among the last of our married men to leave that field. He is married and has three daughters.

Missions Held on Manitoba Campus

Convincing students that they can be committed Christians and at the same time honest intellectuals with their eyes open is the task of the Church on the University campus, and University Christian Missions works toward this end. One of these missions has just taken place, Feb. 1st-8th, on the campus of the University of Manitoba, under the theme "The Relevance of the Christian Faith to Modern Life." Dr. David Hay of Knox College, Toronto, was chief missioner, and associated with him was a team of nine people qualified to give leadership among students. Their names are well known in the Canadian Church and student scene: H. L. Buxley, E. M. Nichols, Harriet Christie, R. H. L. Slater, R. K. N. McLean, Edward Checkland, Marjorie Lafferty, Greer Boyce, Archie McLaughlan.

In addition to the main series delivered twice each day by Dr. Hay, the associate missioners dealt with a wide variety of topics of concern among students, typical of which were the topics, "Are Christians Arrogant?" and "The Social Sciences and the Christian Understanding of Man." A popular technique was the open forum where a panel of missioners would be prepared to answer on the spot any questions put to them by a student. Here typical questions were: "How can one convince another that Jesus was the Son of God and not just a philosopher or teacher?" or "Should a practising Christian take a 'social' drink?"

One of the unique features about the venture was the fact that it was part of a larger "Consortium on Religion." Concurrent with the Protestant mission, but planned and financed independently, were missions to the Jewish and Roman Catholic students. Rabbi Jospe of New York and Archbishop Pocock of Winnipeg were the respective leaders for the other two portions of the "Consortium." One of the areas of common co-operation was an exhibition of religious art, vestments, curios, and manuscripts. Thus the Protestant task of campus evangelism was carried on in a setting which, to use the words of President A. H. S. Gillson of the University of Manitoba, "enabled each of us, in our way, to enjoy the fulfilment of a personal expression of our faith, and all of us, collectively, to mark the place of religion in the spiritual, ethical and cultural life of a modern University."

R. F. W.

A King's Woman and "The King's Man"

There are two ordained women in the Cochrane Presbytery, and it was "A King's Woman," Rev. Florence Hunter of Smooth Rock Falls, who accompanied *"The King's Man"* when it toured the northern half of the Presbytery.

Distances are great between the towns, and the train service is anything but streamlined. Leaving Hearst on a mixed-train at 9.00 a.m., Miss Hunter expected to arrive in Nakina at 4.50 p.m. This would have been in ample time for "The Circuit Riders' Exhibit" at 8.00 o'clock. But because of too much wayside shunting, more and more time was lost, and gradually it became a certainty the arrival would be after 8.00 o'clock — and then some. Finally the weary engine and the impatient passengers pulled into Nakina at 10.00 p.m. It seemed as if the long trip would be wasted. But Miss Hunter found a member of the Church at the station. She was assured that an audience of thirty-five people was waiting at the Church. So the plans were carried through at this midnight hour. Leaving Nakina the next day, the train was again delayed, and did not arrive in Hearst until 2.00 a.m. That allowed the King's Woman about two hours' sleep at the manse before the train left at 6.20 a.m., to bring her home to Smooth Rock Falls. Cochrane Presbytery boasts the highest proportion of women ministers in the United Church, for out of eleven ordained ministers, two are women.

"The King's Man" is certainly worth all the trouble and time required to escort it from Church to Church. This outstandingly fine film brings to our people a vivid conception of Christian missions among the Africans. Boys and girls, as well as men and women, are greatly stirred as the story of *"The King's Man"* in Africa unfolds before them.

E. G. S.

YOUNG PEOPLE'S UNION

Photo by Royal Studio, Toronto

Miss Eileen Graham, who goes to Tokyo as a Secretary for the Inter-Board Committee of Churches.

Two Tickets To Tokyo

EILEEN GRAHAM and JEAN PETERS

March 19, 1953 — Just another day of the year, but to me it will be the most important of the year, indeed of my whole life, for I am to board a train which will take me west to Vancouver, B.C., and then south to Seattle, Washington, where I'll begin a long journey to end nearly three weeks and 7,000 miles later in Tokyo, Japan.

I am going to take a position as an office secretary for the Inter-Board Committee of the Church of Japan. My work will consist of regular office duties and will be with English-speaking people. Of course, I will have to learn some of the Japanese language if I am going to do any shopping or travelling.

In my spare time there will be much for me to do. They tell me there is a wonderful opportunity for Christian Education work among the children.

Many people have asked me what reason I had for going and how I had made such a decision. However, the decision to go did not rest with me. It was for me to say, "Here am I, Lord, send me." I first heard about the opportunity to go to Japan at a meeting of the United Church Exposition Committee for Toronto West Presbytery, and then I spent two agonizing months waiting for definite word. EILEEN GRAHAM.

When I first heard that Eileen Graham was going to Japan I was glad for her, but slightly sorry for myself for three years ago I had applied for this position just after it had been filled. But in the course of my work on this page, I made some inquiries about Eileen—with whom she would be working, when she was going, etc., and it was then I learned that a similar position was still open. Could it be that God had opened the door for me to go this time?

I prayed earnestly about this, and became convinced that it was God's will for me, too, to go to Tokyo.

I shall be going some time around the end of June or early July, as soon as passage can be booked. My work will be similar to Eileen's, for the Inter-Board Committee of the Church in Japan. It is thrilling to think God can use me in this important work. Eileen and I both ask for your prayers as we prepare ourselves and take up our new duties in another country.

JEAN PETERS.

"Operation Friendship"

Young People's News

Montreal. "Operation Friendship," sponsored by the National Young People's Committee of the Department of Christian Education, The Canadian Council of Churches, was observed in the Montreal area by two inter-church Firesides. Purpose of the operation was to provide an opportunity for Christian Young People to come to know and to better understand their brothers of different denominations. The young people of the Churches in the north and eastern districts of Montreal met in Fairmount-St. Giles' United Church, and heard an address by Rev. Maynard W. Booth, of the Montreal Bible Society. In the western area the Fireside was held at the Ephraim Scott Presbyterian Church, and was addressed by Mr. E. P. Leakie, a lay-reader of the Diocese of Montreal. A. B. L.

Hamilton. The Full-Time Christian Service Fellowship was held in Melville Church, Fergus, Ont., on the week-end January 24th-25th. Sponsored by the Conference Y. P. Union for young people considering Church work as a vocation, a committee of ten under Archie Horn prepared an excellent programme. Rev. A. B. B. Moore, D.D., was the theme speaker, and 28 young people signed dedication cards. Rev. O. G. Taylor in his Sunday morning sermon challenged young people to rid themselves of little sins — selfishness, wrong thoughts, worry, confusion, time-wasting pastimes which hinder them from reaching the mark of the high calling of Jesus. Prof. Kingsley Joblin was the Sunday afternoon speaker. A Communion Service concluded the Fellowship on a high note.

Halton Presbytery Y.P.U. held its Winter Rally at St. John's United Church, Oakville, Ontario, on Wednesday, January 28th.

Highlight of the evening was a message from Prof. C. W. David, who spoke on the conditions in India today, and challenged the young people to ask themselves "Lord, what wilt Thou have me to do?" He pleaded with them to give India reason to have faith in us as children of God.

Alberta. On November 30th the Red Deer Young People were hosts to the United Church Young People, who stayed in the Composite School Dormitory at Red Deer. This was a good way of getting them acquainted with the Young People's group in the Church. It was supper night, and after supper they had a sing-song, followed by a religious film. Frank Gathercole of Calgary spoke on "The Responsibilities of Young People in the Church." A social time was enjoyed at the close.

Four members from Calgary Presbytery attended Knox United Church, Calgary, on January 7th to help their Union reorganize.

Calgary Presbytery is sponsoring Mr. Lindi, Consulate from Switzerland, who will speak in Central United Church on March 9th, 1953.

The Templetons challenged the young people of Calgary and district in their meetings held in Calgary recently. Many young people attended the noon services, as well as being at the evening ones and helping to usher at that time. H. M.

You Were Asking?

LLOYD SHORTEN

Why Aren't There More Members in Our Group?

(Third in a series of articles designed to analyze, and give real help with the problems that surround young people in the Church)

Among questions asked concerning young people's activities, those on membership are near the top of the list. Often, members of executives are faced with the problems of their Union reaching too few members, or of there being too little interest in the programmes being carried on. They ask, "Why don't we reach more young people?" or "How can we make our programme more attractive?"

There are Unions, some with only a few members, where there is not such a problem. In such Unions there is a contagious enthusiasm, and a visitor feels that worthwhile things are happening. Here membership means much and the purpose of the Union is being achieved through the fellowship of Christian young people. But there are not enough of these Unions. What makes the difference? Can we make the Young People's Union "the group to belong to" in the Church and community?

First of all, we need to be perfectly clear on the question of members. The size of the group is not the first or the greatest consideration. We have known effective Unions with six to ten members. Their meaningful worship, serious study and purposeful action provided a programme for all of the young people available in the Church. Other Unions have started as small groups and grown as their programme developed. In these cases, numbers were secondary. Of primary importance was consideration of the real reason for meeting — the purpose behind the programme of the Union. It is here that we need to start when think-

(*Continued on page 22*)

LAY TRAINING CENTRE IN MARITIMES THIS SUMMER

The Atlantic Training Centre for lay people promises to get under way this summer. It is a project of the Maritime Conference Christian Education Committee, and Newfoundland is also taking part. The Principal will be Rev. J. T. Stewart of Nashwaaksis, N.B. It will be held for six weeks beginning August 10th on a temporary basis at the United Church camp grounds at Berwick, N.S. The aim of the Atlantic Training Centre is to produce more efficient workers for Christian Education work in the local Church, and courses will be given towards this end. Work projects will be part of the daily programme.

Maritime Young People are behind this project with all the encouragement and backing they can give. They are making every effort to interest young people in signing up as students.

Contributions for publication on Young People's Page should reach the Editor, Miss Jean Peters, 41 Jackman Ave., Toronto, Ontario, by the first of each month.

esus' Shadow

"In the Twentieth Century war ll be dead, the scaffold will be ad, hatred will be dead, frontier undaries will be dead, dogmas ll be dead; man will live. He will ssess something higher than all ese—a great country, the whole rth, and a great hope, the whole aven."

Victor Hugo, who could be so ght, was never more sadly wrong an when he wrote those words. itter words to *Les Miserables* of id-twentieth-century.

It is not hope deferred but hope splaced that makes the heart sick, id Hugo's hope was displaced. It as set in Time. It was mired in ie mundane. Having wrenched up ie idea of The Golden Age from s ancient rootage in the Past, nd having the intelligence to see iat it could not exist in his 'resent, the great novelist still ould not bear to think that The Golden Age was not somewhere lose to men's hands, within the rasp of men's minds, within the ower of men's wills. And so he et it ahead of him, not far ahead f him to be sure, but far enough o have it shimmer in enchantment s a mirage always does.

Mr. Hugo, we are the children f disenchantment. This is the Twentieth Century which you lignified with capital letters as ne might revere The Kingdom of God. War is not dead, Mr. Hugo, t is our most living issue. The caffold is not dead; it still stands turdily as appeasement to conscience and our grim admission of lefeat. Hatred is not dead, but lecorated. Boundaries are fortified, not abolished. The dogmas you lespised as symbolic of spiritual slavery pale into insignificance beside the dialectics to which millions swear allegiance. We do not possess the whole earth as one great country, nor do we possess a great hope that the whole heaven will be ours by right of succession from the calendar. We no longer find solace in the thought that we will be good enough if we live long enough.

Of all the lessons taught by history, this one should be most clear to us: the righteousness which is impossible for this generation is likewise impossible to all future generations. Similarly, the hope of righteousness for all future generations is in direct proportion to the hope of righteousness in the here and now. To despair of the present and thrust Hope into the future is to misplace that gift of God. Only those whose powers of observation die young dare indulge.

What then shall we do? Of ourselves we shall do nothing.

What then shall we be? If we know ourselves even faintly as we are known, we shall be repentant.

In ancient Christian usage, the palm-branches of one spring were burned the next, and with the ashes the sign of the cross was marked on the forehead of the worshipper, and these words spoken, "Remember, man, that thou art dust, and to dust thou shalt return." Thus did the season of repentance begin, with the branches of joy turned to the ashes of mourning. So the season of reality ever begins. "That darkness that has fallen across your life is Jesus' shadow, and just because it is so dark, He must be very near; and when Christ comes at all, it is to save."

Apples of Gold

A word fitly spoken is like apples of gold in a setting of silver.—Proverbs 25: 11.

You can never crowd the love of God into a syllogism, but you can know and feel it in your heart. *John MacNeill.*

Prayer

ALMIGHTY GOD, to whom all things belong, whose is light and darkness, whose is good and evil, Master of all things, Lord of all; who has so ordered it that life from the beginning shall be a striving throughout the course, and even to the end: so guide and order that struggle within us that at last what is good may conquer, and all evil be overcome, that all things may be brought into harmony, and that Thou, O God, may be all in all.

So do Thou guard, guide, and govern us that every day, whatsoever betide us, some gain to better things, some more blessed joy in higher things may be ours. Then, though weak we be, yet we may joy in this, that we are indeed God-guided in love, which is to go on from strength to strength to the Kingdom to which we are called, even that state of creative harmony and vibrant peace, even the Kingdom of Heaven.

God of Light, Thy brightness gleams the more amid our shadows, Thy purity appeals the more amid our sin, Thy love woos us from our hates. Of Thy mercy, hear us. Hear us of Thy mercy. For the sake of Thy Son, our Saviour, grant us Thy peace. Amen.

—Adapted from a prayer by George Dawson.

DEVOTIONS

The kingdom of God will not come in a day; it will not be left with the morning milk. *Parkes Cadman.*

No man is ever more than four steps from God, says our famous contemporary *Roy L. Smith*: conviction, repentance, consecration, and faith.

Thank God every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred other virtues which the idle never know. *Charles Kingsley.*

So long as we love, we serve. So long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend. *R. L. Stevenson.*

Maturity will never rest on a people if all they recognize as real are the things of *this* and *now*, as long as they deal forever with *what* and never with *why*. *Bernard Iddings Bell.*

The best wisdom can never be communicated; it has to be acquired by every soul for itself. *Ralph Waldo Emerson.*

Prejudice is our method of transferring our own sickness to others. It is our ruse for disliking others rather than ourselves. *Ben Hecht.*

Repentance

Jesus began His ministry with the word "repent." In the original language of the gospels the word means literally, "change your mind." We might say, "get a new point of view," and everyone would know that the view becomes new only if the viewer changes his position.

Spiritual mobility is a mighty blessing. Without it the pilgrim makes no progress. "There is no worse imprisonment," says G. A. Coe, "than inability to repent."

Repentance, the radical right-about-face change in direction, can mean as much in life's journey as change in direction meant for the foot-traveller Rufus Jones tells about. Enquiring for a destination, he received this advice, "Keep on the way you are headed and it will be about 25,000 miles. Turn right-about-face and it'll be about three."

LENT

Let us all go up to Jerusalem, bend
The will to the tortuous way till the end—
Those of the curious gaze, the blind,
The sick, the lame by the road, betrayer and friend.

Let us go. The palms and the singing trees await
In Jerusalem, the greed and the hate;
The upper room and Gethsemane,
The judgment hall and death without the gate.

Every trail of the stars, of the earth and the sea,
The roads of the past, and those to be,
Christ walks on his way to Jerusalem;
And it is time to go up in His company.

From a longer poem by Miriam Le Fevre Crouse

Peter Gordon White

CHILDREN

MARGARET G. WILSON

Easter Greetings

Why not plan a surprise for everybody in your family for Easter Sunday? Make your own greeting cards and place them around the table for Easter breakfast or dinner. They are very easy to make, and very pretty, too. This is the way to do it. Use a plain piece of white paper, any size will do, because the size of the paper depends upon how large you want to make your card, and fold it in half. Then cut out an egg, but do not cut on the fold.

Now get out your box of crayons and colour your eggs. Some may have just polka dots on them; some you may like a bright red or green. But it is fun to do all kinds of designs, and, of course, each one must be different. That is fun.

Your egg will open up so on the inside you can write a little message if you like. It might be "Hi, Dad! Happy Easter," or "I sure do love you, Mom," or just "Happy Easter, Sis." See how attractive you can make your eggs, and then see how surprised and happy your family will be when they see and read them.

Some of the Names of Jesus

The Good Shepherd
The Door
The Bread of Life
My Beloved Son
The Anointed
The True Vine
Light of the World
Holy One
The Word
Son of Man
Man of Sorrows
Bright and Morning Star
Chosen of God
God with us
Lamb of God
Son of Righteousness

Hidden Treasures

The hidden treasures I mean are not the kind you read about in fairy tales, not chests of gold or bags of money that were hidden by bold pirates. These treasures may be fine, but the ones I mean are much more wonderful.

Winter is about over and spring is on its way, and these treasures are hidden under the ground. All winter our fields and gardens have been covered with snow or are brown and bare. But underneath, hidden from sight, are hundreds and thousands and millions of tiny, queer looking seeds just waiting. Waiting for what? Waiting for God's warm sunshine, melting the snow, and heavy rains. Waiting to grow into mosses, grasses, weeds, and flowers. Some of the seeds are so tiny we wouldn't be able to see them if we dug up the whole field. They are all mixed in with the mud and dirt. Other seeds are large, like the tulip bulbs, but they are waiting, too.

We can bring the big bulbs indoors and plant them, but we couldn't possibly go in the field now and gather daisy, dandelion, buttercup, or wild aster seeds. We could not find them. They are hidden out of sight. But no seed is too small for God to find. He sends the sunshine and rain to those little hidden treasures and they will send out tiny roots and tiny green sprouts will push their way through the ground. And the strangest thing is that two little seeds lying side by side will begin to grow, but when they bloom one may be a teasel and the other a daisy.

No earthly treasure could bring forth such surprises as these little hidden treasures.

Now is the time to watch them. God is watching them. His earth is full of treasures, but unlike the selfish pirate, God shares them with everybody, and many of the most unusual treasures are free to anybody who will just spend a few hours in the open fields or woods. Others are not free because we who live in large cities must plant our seeds. God is the only one who can unfold the hidden treasures.

Very Odd!

I've a little red hen,
Her name is Peg,
And sometimes she lays me
A nice brown egg.

But my little red hen
Is rather queer,
She will not lay eggs
When eggs are dear.

But when they are cheap,
With plenty to sell,
Then my little hen
She lays quite well!

—Elizabeth Gould, from *The Children's Newspaper*

HOSANNA! HOSANNA!

A Story of Palm Sunday

Just a few weeks ago we were celebrating the birthday of the baby, Jesus. We call it Christmas. And now, this month we will celebrate Palm Sunday. That was the last Sunday that Jesus spent with His friends here on earth.

Jesus, as we all know, didn't always stay a little baby. He grew to be a big man and did many wonderful things. Wherever He went big crowds followed Him. The blind and lame would call out to Him as He passed and asked to be healed. Those who were sick went to Him, too, and Jesus laid His hands upon them and healed them. He told stories about God to anybody who would listen, whether there were big crowds or only a few people. He told them to old people, and even the little children. He had many friends, but He had some very special friends who were called His disciples. These men went with Jesus and learned many things from Him. They learned about God's love, and learned the prayer that Jesus taught them, and the one that we say in our Sunday Schools and Churches and in our homes. It is "Our Father, which art in heaven . . ."

Sometimes Jesus would leave these friends and go off by Himself to talk to God. We do the same thing when we pray to God. Jesus needed God's help, and if He needed it how much more we must need His help.

Jesus had so many friends and He was so kind and did so much good that some people were jealous of Him. But Jesus was jealous of nobody. He loved everybody whether they were good or bad. But when people were bad, cruel or jealous or selfish, He was sad, and always hoped they would be sorry for their wrongs and some day begin to live better lives.

One day Jesus and the disciples decided to go to Jerusalem for the Passover, which is a big feast for the Jewish people. People travelled long distances to attend the Passover. The road was filled with people. Some were walking and some rode donkeys, but everybody was carrying food and clothing for the trip.

Jesus and His disciples stopped just outside the city, and He sent two of the disciples ahead and asked them to go into the village and bring back a donkey. He told them that they would find one tied to a post just inside the city. He said that if anybody stopped them they were just to say, "The Lord has need of it," and it would be all right. So they went and they found the little donkey just as Jesus had said, and they untied the donkey and brought it back to Jesus.

Then they put some of their coats on the little donkey's back for Jesus to ride, and Jesus rode into Jerusalem, and the disciples followed along beside Him.

As they went along the road, they met many people. Some of them knew Jesus because He had healed them when they were ill, and helped them when they were in trouble. They were so excited at seeing Him again that some of them took off their coats and threw them on the pathway in front of Jesus. Others threw flowers along the pathway, and different ones broke off branches from the palm trees and waved them. They ran ahead calling "Hosanna, Hosanna to the Son of David!" "Hosanna" meant "Hurrah." David was a great king, and Mary (Jesus' mother) belonged to that family. That is why they called Jesus the "Son of David."

As Jesus entered Jerusalem, He went straight to Church, or Temple as Jesus called it. There in the Temple were crowds of people, and outside were crowds of children shouting and singing, "Hosanna, Hosanna to the Son of David."

They were making such a noise that Jesus' friends became angry and spoke to Jesus saying, "Do You not hear that noise in the Church yard? Why not send those children away? If You don't, the people inside the Temple cannot possibly hear what You have to say to them." But Jesus was not angry,

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The Secret of Abiding Peace

Prayer Opens Many Doors

T. KILBY CHAMPNESS
Malvern Link, England

Rev. T. Kilby Champness is a minister in the Methodist Church of England. He made an extended visit to Canada several years ago and won many friends by his warm evangelistic services.

All this week, people have been going about wishing each other a Happy New Year. And very nice, too! But some people are a bit cynical about it. They say: "Whatever is the use of wishing anyone a happy New Year? Look at things, my dear sir; get your eyes open to facts! Just look at the world nowadays. What with the Cold War, the Atom Bomb, and all the things that are wrong with the world, what *is* the use of talking about happiness! It's just wishful thinking. Away with it."

Yes, perhaps it is . . . wishful thinking. But wait a minute. Isn't there such a thing as *prayerful* thinking? What's wrong with that? No, I'm going on wishing folks happiness, even though at the moment it doesn't look as if the wish is going to be fulfilled. You see, I am one of those odd people who believe in prayer, because I believe in God. And if anyone in the world has a right to prayerful thinking and prayerful wishing, it is me!

An Optimist

Somehow or other I find that Christian belief makes an optimist of me. Long ages ago someone said, "The Lord reigneth; let the earth rejoice." And the more I think of that, the more I am sure he had the right of it. Cheerfulness is the happy possession of those who pray to and trust in God. Some time ago I was asked by the Rotary of the town in which I was living to give them a luncheon hour talk on Cheerfulness. Of course I accepted. For one thing there was a free lunch and that in time of severe rationing, for it was during some of the darkest hours of the War. And it was — for war time — a good lunch. And then, like Tommy Tucker who sang for his supper, I had to speak. When the chairman introduced me he said two things that I haven't forgotten. One was that it was their usage always to ask as their speaker a specialist in the subject on which he was to speak. (The very next week I was asked by the Students of the University to give them an address on Sin!!) And then the chairman said: "Mr. Champness is the most cheerful man in this town; in fact he is a specialist on this subject, and we want him to tell us how it's done." What a chance for a preacher! I jumped at it, and told them that I had the best possible reason for cheerfulness, for I believed in God. I would not bore them with propaganda, but they had asked how it was done, and that was the real secret of it. And so on. And they were quite nice about it!

Now if you really believe in the absolute sovereignty of God, you are not going to give way to pessimism. In fact it's all the other way. God rules as well as reigns. Men are bound to obey His laws willy nilly; such laws as that of Gravity, and the succession of crops, and so on. They may have no religion, but they are always obedient in such matters, if they want to have a harvest, or to stay alive, or any other little thing like that. They have a way of ignoring Him in the moral realm, and cannot see why disaster has a way of overtaking them. But those who accept His reign in *every* realm are people not easily upset. For the content of the word "God" is dominant. To the man who wrote these words, God was supreme in righteousness, holiness, and Mercy. That last word is one of the wonders of the Bible.

People in those days were accustomed to an absolute monarchy. Anyone could go and see the King at any time. It was a bit risky, for even Kings get out of bed wrong side sometimes, and if you dropped in on one of those bad days the King might frown on you, and then you were of no interest to anyone but the Lord High Executioner! But if the King was in a good mood he stretched out his hand or his sceptre, and you presented your petition in the King's Mercy. But the Psalmist — don't forget that he lived about two thousand years ago, troubled times, those — had discovered that "mercy" when applied to the God of Israel meant a lot more than that. The good men who prepared the *Revised Standard Version of the Bible*, now on sale everywhere, found that they could not be satisfied with "mercy" as the proper translation of the word used in the Old Testament. You see "God's mercy endureth for ever," and the *Constancy* of that attribute forced them to seek a phrase that would adequately express the tremendous idea. And the phrase they chose was "Constant Love," something that was independent of appreciation or obedience, unaltered by ingratitude or wilful transgression, inexhaustible, and ultimately triumphant! This is the finding of that group of scholars: Mercy in the Old Testament means a loyal devotion grounded in love, which goes beyond legal obligation, and can be depended on always. If that is correct I am like the man who wrote "The Lord is my light *and* my salvation; whom shall *I* fear?"

A Prophecy

I have the best right of anyone to wish everybody a Happy New Year and I'm going on doing it! Of course I am. But I don't forget the one condition of this privilege, namely, conscious surrender of the whole personality to this God of ours. That surrender I made a long time ago, and it holds good today. I don't claim for myself any special goodness or superiority; but I do claim to possess the secret of abiding peace of mind, the confident reliance on the mercy that can be trusted always. And this is the issue for you and me. This is the essence of the Gospel. One of the things Jesus said was: "If you abide in me and my words abide in you, ask what you will." And so my wish becomes a prophecy! Christian experience stated that all things work together for good to them that love God, and so I would suggest to you, my reader, that this is not just something for "good" people, but it is for you and me. Let me enlist you into the company of those who live by this rule, and so live joyfully, for the Lord reigneth!! And so may your year be happy, too.

"LET US HEAR THE WORD OF GOD"

A Plea for Better Reading of the Scriptures

GEORGE NICHOLSON, Dunoon, Scotland—Correspondent

"Let us hear the Word of God as it is contained in . . ." When this ancient and dignified formula is pronounced it has long been a custom in Scotland, that worshippers shall open their Bibles and follow the passage read. I don't know when the practice originated. It may have commenced when people began to be proud of their ability to read and delight in their possession of a Bible. Nowadays it is said that many would be unable to find the place in the Bible. A famine of "plenty" is often worse than a famine of "scarcity." The fact remains that whereas once it was an unwritten rule to read silently along with the pulpit, now it is being done less and less. This lapse seems to be unanimously regretted and even condemned by the ministry, with the possible exception of myself.

Allowing for the fact that the auditory stimulus is reinforced by the visual application of eye to the print and that the total impression will be greater, I have often felt that it is a distraction. When I am reading, I like to claim a person entirely, eyes as well as ears. When I am listening to a reading, I like to give myself, ears plus eyes. For good listening the eye is also necessary. Any hard of hearing person will confirm this. The spoken word takes in the whole of a person; speaker and hearer alike. Why must the Bible be read with a dead pan voice devoid of vitality? One actor says "You in the Church read fact as if it were fiction, and we on the stage read fiction as if it were fact."

Longer and Better Readings

Why does theological training never tumble to this? 99 per cent. of the curriculum is given to dogmatics, apologetics and languages, etc., and little thought given to real training for reading the Bible. I was brought up to believe that in the sermon, Man speaks to Man; in the prayers, Man speaks to God; but in the reading of the Bible, God speaks to Man. Why is the latter ignored? Indeed it is common practice to invite a layman or the representatives of visiting organizations to read the lessons, as though this were the least important part of a service. If the result is partly inaudible and generally unintelligent it doesn't seem to matter. Indeed the Bible readings tend to become shorter and shorter. How many of us would think of reading through at one service, with breaks for hymns—the Gospel of St. Mark? Yet it is a thrilling, fast moving and complete story. I haven't yet attempted to read Psalm 119 (176 verses), but I always read Isaiah 40 (31 verses) and 1 Corinthians 15 (58 verses) in entirety.

To bring personal idiosyncrasies into the reading of the Word is deplorable, and to interrupt the reading to comment or explain is to be decried, although no rules can be laid down. I have heard James Black of St. George's, Edinburgh, read Ezekiel 8 to such purpose that when he came to the verse

"Then said he unto me, Son of Man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the

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CHURCHES

Hundreds Attend Prayer Services

The Calgary, Alberta, Churches observed the Week of Prayer, Monday through Friday, January 5th to 9th, by a series of inter-Church meetings in five of the large down-town Churches. On the invitation of the General Ministerial Association, Dr. C. Andrew Lawson of Timothy Eaton Memorial Church in Toronto, Ont., and formerly of Central United Church in Calgary, returned to be the special missioner. Despite the season's first week of extreme cold, hundreds of people attended each night. Meetings were held in Grace Presbyterian Church, Knox United Church, First Baptist Church, the Cathedral Church of the Redeemer and Central United Church. Dr. Lawson's messages were devotional, practical and helpful. These, combined with the attendance of so many people from the various Communions, plus the spirit of co-operation among the clergymen who planned the series, made a most significant observance of the Week of Prayer.

Council of Churches Proposed

A Calgary Council of Churches is under consideration. Heretofore, inter-church fellowship and common action has been largely the responsibility of the General Ministerial Association. On the initiative of the latter (a voluntary fellowship of ministers) an interim committee, with clerical and lay representatives officially appointed by the local governing bodies of the Communions in affiliation with the Canadian Council of Churches, has been set up to explore the possibility of forming a properly constituted local Council of Churches. It is anticipated that following the formation of such a Council, opportunity would be offered to other local Church bodies to affiliate, too. Dr. S. J. Parsons of Scarboro United Church is the chairman of the interim committee.

G. P. MacL.

Church Hurled Off Foundation

Successive and almost continuous gales of wind during late autumn lashed the Newfoundland coast causing considerable damage not only to fishing property along the coastal fringe but to property here, there and everywhere.

Even Churches were not exempt from the storm's fury. The last of the terrific gales before moving off over the Atlantic tore the Newtown United Church from its foundation and hurled it a distance of several feet, twisting it out of shape. Being left unsafe and unfit for use, and too badly damaged to be repaired, the sixty-three-year-old edifice and landmark was demolished, leaving the congregation, which has been considerably increased recently by the influx of fishermen from the outermost coastline area, with the problem of rebuilding. Mr. A. B. LeGrow, the Newtown lay supply, is giving energetic leadership to his pastoral charge.

L. H. P.

Building Fund Makes Progress

At the annual meeting of the Board of United College, Winnipeg, Man., held recently, Judge Hamilton, Chairman of the College Building Fund, gave a report of the standing of the Fund. A total of $372,652.12 in cash now has been received, and in addition there are pledges of $102,242.54 still to come in. Norwood United Church was the last one visited, when a group of college men with an equal number of Norwood men canvassed the congregation, and in about two days raised the allocation of the College in full. They also raised the full allocation of $600 for the United Church Training School.

Photo by Abbass Studio

In an impressive ceremony at Florence, Cape Breton, recently, a certificate was presented to the newly formed Men's Club of Warden United Church. In above photo are, left to right: Mr. Freeman Jenkins, United Mine Workers' President, executive member, Rev. W. McN. Matthews, Mr. A. E. Boone, President, who accepted the certificate for the Club, Mr. Gordon Poole, executive member, and Mr. Bruce MacDonald, President Sydney Presbytery United Church Men, who made the presentation.

LONDON CHURCHES RENOVATING

The Argyle-Bellwood Home Mission Charge. A new oil furnace has been installed in the Bellwood Church. The Men's Club with volunteer labour painted the interior and exterior of the building, and laid concrete walks at both the entrances. Owing to inadequacy of the present building to meet current needs, plans are being made for a new Church.

In the Argyle Park District, the building of the **Richards Memorial Church** is progressing favourably, the walls being almost completed. Volunteer labour to the estimated value of $30,000 has been promised by members, as well as $5,000 subscribed. With the help of a grant of $25,000 from the London U. C. Council this will finance the new $60,000 building, which they expect to open in the fall.

The building programme at **Grace United** is nearing completion, and the $45,000 Church with a seating capacity of 300 will, it is hoped, be ready for occupation by Easter. A mortgage of $12,000 is being placed on it, but the congregation is responding splendidly to the challenge, and plans to clear this off within a few years.

Erskine United Church turned the sod for their new $85,000 Church on Oct. 18th, and hope to occupy the same at Easter. The former Church building and property was sold to the Ukrainian congregation of the Holy Trinity Greek Orthodox Church, London. With the money from the sale of the property, $20,000 from the United Church Council, and the placing of a $20,000 mortgage, Erskine is financing the project.

Other congregations which made extensive improvements in their property in 1952 were **Dundas Centre**, where new rooms in the basement were completed and furnished at a cost of $14,000, also the Church parlour was remodelled, redecorated and refurnished at a cost of $2,279; **Wellington Street** spent $3,700 in major alterations; **Metropolitan** installed a new organ, redecorated Metropolitan Hall, and modernized the Church and parsonage kitchens. **Trinity Church** installed a new oil burner.

G. E.

Renovation of the parsonage at Caistorville, Ont., has just been completed.

Parsonage Transformed

The Caistorville charge, comprising Merritt's, where a new Church was built two years ago, and Sinclairville and Caistorville Churches have just completed the renovation of their parsonage, and have paid all expenses. They put a new foundation under the whole building. The old south wing containing four rooms was sold and in its place a kitchen and utility room as modern as tomorrow were built. Every inch of the original building was painted and papered. A pressure system was installed, and a new and modern bathroom put upstairs. The house is heated with natural gas. All three Churches co-operated in this project, under Mr. Henry Brenzil as chairman. Over $4,000 was spent in transforming this lovely parsonage. Good soil was trucked to the lawns in preparation for a new lawn in the spring.

Montreal Vice Probe Continues

The current Montreal Vice Probe, which began over two years ago, continues without any sign of the end. The original petition requesting the probe into Montreal's vice conditions was presented before the late Chief Justice Tyndale. It was a prodigious document, containing 1,400 pages of typewritten matter, including 10,000 precise complaints, and weighing eight pounds. The stenography fees for the evidence taken on behalf of the petitioners have amounted to the sum of $20,000 to date. There have been 360 witnesses heard, on behalf of the petitioners, over the two-year period. As the Respondents will need considerable time to present their defence, the probe is likely to last for a long time yet. At this stage, no one will hazard a guess as to what the judgment of the presiding Judge, the Hon. Mr. Justice Caron, will be. Evidence brought out at the probe, however, has clearly shown that there has been an amazing toleration of vice in the city of Montreal.

A. B. L.

PEOPLE

● **Madeleine Barot,** a recent visitor in Canada, the newly appointed Secretary of the World Council of Churches' Commission on Women in the Church, urged women on this continent to share their "know how" with women throughout the world and further the development of leadership among women. It is not special privileges for themselves that Church women seek, Mlle. Barot contended, but opportunities to be of wider service to their Churches. In many countries the women are unhappy and frustrated over the weaknesses of their Churches, and eager to begin work, but they don't know where to begin. Every Church in every country must find out whether or not it is better to have large internal women's organizations in the Church or to have women integrated into leadership positions in the Church, Mlle. Barot said.

● **The Rev. Daniel Thambyrajah Niles** of Ceylon, 44-year-old native Indian Methodist minister, was elected Chairman of the World Student Christian Federation at the triennial meeting of the General Committee held at Poona, India. Mr. Niles is the first Asian to head the organization. He succeeds Dr. Robert Mackie, now Associate General Secretary of the World Council of Churches.

● **Dr. John A. Mackay,** President of Princeton Theological Seminary, was unanimously endorsed by the Presbytery of New Brunswick as a candidate for Moderator of the General Assembly of the Presbyterian Church, U.S.A.

● **Dr. Toyohiko Kagawa,** the Japanese Protestant leader, has suggested a three-point plan for revising the United Nations Charter to make it a more effective instrument of peace. He called for the establishment of a "parliament of the peoples of the whole world"; revitalization of The Hague Peace Court; and "limitation of the sovereignty of the different states—Japan, England, Russia particularly, and United States also."

Dr. Kagawa is at present in Brazil, where he will conduct a four-month evangelistic tour at the invitation of the Japanese colony there.

● **Rev. J. E. Davey,** Principal of Belfast Presbyterian College, has been nominated Moderator of the Presbyterian Church in Ireland. His installation as new Moderator at the General Assembly, June 8th, will coincide with opening of centenary observances for Presbyterian College. The College, a division of Queen's University, was founded in December, 1853.

● **Paul Emile Leger,** Archbishop of Montreal, was extended a welcome without parallel in that city on his return from Rome as the first Cardinal ever to head up Canada's largest diocese. It is estimated 25,000 people turned out to welcome him. The bells of the Catholic Churches peeled a joyous welcome and crowds shouted "Vive Le Cardinal" as he emerged from the station.

Everything's Hunky-'Dorey'

The other day we were in the midst of mimeographing our annual report, which means that the handle of our Gestetner had to be turned by hand 13,500 times. We had just reached 10,263 when a voice roared out, . . . "Frank!" We held up our hand in silence till we reached 10,265, and then remained rooted to the spot for that voice had a peculiar quality. It has something in common with the voice of Marley's Ghost which may be heard roaring in the sub-basement three floors down, but it has a timbre which no ghost could copy. We turned—there framed in the doorway stood the genial originator of that voice—a man about the size of a well-developed grizzly, but totally unlike a grizzly in disposition, unless you are trying to become an aid-receiving field when you shouldn't.

That's right, . . . you've guessed it! Dr. Dorey from Home Missions it was! In a voice that did not make the sub-basement shake, we cried out, "Hunky-'Dorey' has come to town!" and his laugh shook the windows. All of which leads us to say this. How often we mumble about "those boys in Toronto who sit behind the desks and misdirect the Church"; and then suddenly they come out from behind the desks, travel west, and walk into your own study, and you discover that they are human, lovable, with a burning passion for the kingdom, and the horrible thought dawns that they might even be the same behind their desk in Toronto. All of which leads us to say a bit more. If it makes a difference in the United Church to think of headquarters in terms of the men that you know and respect, what would it do across the world to think of nations in terms of individuals within those nations that we have known and respected. Fellow-campers from other lands, fellow-delegates from other races—but all co-workers together with us and with God.

All of which may lead the Editor to say that this is comment and has no place in a news story—to which we reply, "Quite true, but when Hunky-'Dorey' comes to town, things get pushed around—even news stories." F. H. M.

Put 'Zeast' In Your Summer—Go Caravaning

BEVERLY OATEN—Director of Five Oaks Christian Training Centre

"Zeast" is a combination of zest and zeal and yeast, and it is a perfect diet for a thrilling summer, and "zeast" is standard energy food for Caravaners.

Who are Caravaners? Any one over 18 years of age, who volunteers to serve the Church for periods varying from six weeks to a minimum of two weeks during the summer months, and go where there is a real need to run Vacation Schools, to conduct surveys, hold services, co-operate with local leaders in programmes of Christian Education in communities having special needs.

What do Caravaners do? Listen to some extracts from their reports: "Today has been thrilling. We began at 7.30 with a broadcast from the local radio station telling about Caravans. At 8 we had our breakfast together in the Church basement. It is amazing how much fun we have getting meals and playing at keeping house. By 8.45 Bea and Ted went off to their Vacation School four miles out of town. They have 30 children in a one-room Church and a one-room public school across the road, and their school is certainly booming. The children never had anything like it before and are so eager! At nine our Vacation School of 100 children descended upon us, and from then to noon is simply glorious. The local leaders are tops, and we have wonderful times together at lunch. Sometimes we go to their homes, but today they took us for a picnic lunch at the beach. At 2.30 we met ten of the girls, and visited in the children's ward of the hospital, giving the books and toys the children had made. The dancing eyes of the little patients will live in my memory. Then, this evening, we were amazed to see the group of young people from the community turn out to organize a Young People's Society—the first in twenty-five years in the Church here."

"Today I feel we accomplished real things, real worship in our Vacation School, fresh understanding in our group Bible study when we caravaners met with the local leaders and made four visits in homes of new Canadians who are to have children baptized next week, and are so glad to know they will be welcomed in the United Church; and a wonderful swim and beach party. The caravan team is growing into a real working unit of real friends."

"I have had a month of caravaning already, and have only two more weeks to go in what is to me the most wonderful way of witnessing to God I have ever found. I specially like the Sunday services we share in."

"Send me more Caravan leaflets, for I want to enlist some more young people from our area so they can have the wonderful experience of a summer caravan."

Where do Caravaners serve? This summer, caravan teams will operate in six of the eight Conferences of our Church. In the five central Conferences the places are carefully chosen on a basis of need by the central committee. Manitoba, Saskatchewan and the Maritimes and Newfoundland have their own Conference committees, working in connection with the committee on home missions and Christian education. In general, caravaners serve in special city area, and in rural communities, often on frontiers, always where the local leaders specially need help.

Caravaners are trained in a brief week-end course, and by correspondence study based on the Caravan work book. Many caravaners are school teachers, nearly all have considerable experience in their local Churches and Sunday School and Young People's Societies, and they learn quickly on the job.

A caravaner is a volunteer. The local community pays for the food and accommodation (often in temporary barracks set up in the Church) and the community also makes a contribution to their travel expenses. The national caravan committee, or the Conference committee, pays travel costs.

How does a Caravan travel? Well **Not** by caravan. They drive their own cars (if they have them) or go by bus or train. One's arms get stretched with suitcases and supplies and yet travel is all part of the fun of the summer.

Are Caravaners paid? Yes. Paid richly in the coinage of the Kingdom of God, for here is a real need, a real programme, a real challenge and real joy.

Yes, "zeast" is a standard word with Caravaners. We need many more this coming summer, and if you are interested we ask you to communicate as soon as possible with your Conference Christian Education Committee, or with the Central Caravan Committee, c/o The Board of Christian Education, 299 Queen St. W., Toronto, Ont.

● **St. Andrew's Church, Walley, B.C.,** Rev. E. S. Fleming, minister, held its annual meeting with a supper in their new Church basement, the building of which was the highlight of the activities of the past year.

Curiosities of Literature

NEIL M. LECKIE

"Holy Ground"

The idea or the thought of Holiness seems to have been given an important place in our language, if but seldom we dare to say of ourselves or others that we have attained the loftiness of character indicated by this word. In the capital of Scotland there is an ancient royal palace of "Holyrood"; in Ireland a town of "Holyhead"; and off the coast of England a "Holy Isle." We have "Holydays," some of them, for better or for worse, altered into Holidays. The Calendar of the Christian Church includes a Holy Week, a Holy Thursday, or Ascension Day, likewise a Holy Cross Day, the day on which at one time the Jews in Rome were obliged to listen to a Christian sermon. In some places of Christian worship there is a dish of Holy Water, and there was once in a temple a Holy Place, or as in some versions of Holy Scripture, a "Holy of Holies." Among the titles given to persons of special eminence in the world is that by which at least one individual is known as "His Holiness." There is also a "Holy Land," the very dust of which was held to be so sacred that on various occasions some of it was taken elsewhere for sacred purposes. Two mules' burden of earth was carried to Damascus. A ship load was brought to the Italian city of Pisa. And there is a tradition that the "Holy Loch" in the Firth of Clyde was so named because of the wreck of another ship on that coast, containing a cargo of soil from Palestine. And again, many a young person sitting in the family pew may have puzzled over the Latin motto of the Presbyterian Church, which tells of the bush which burned but was not consumed, also becoming acquainted with the narrative of Moses standing bare-foot on "Holy Ground."

A Borrowed Epithet

A century or more ago there was brought into the English language from a distant part of the world, a new word, the word "Taboo"; a form of speech less elegant than might be desired, yet serving a useful purpose when we speak of that which is separate or holy. The sanctuary called the Holy of Holies was Taboo to all except the High Priest of a temple. The Ark of the Covenant was Taboo, as poor Uzzah, and the fifty thousand men of the town Beth-shemesh found to their sorrow, the Philistine god, Dagon, and his devotees also paying a price for their acts of sacrilege. The very name of the national God of Israel became an ineffable name, not to be uttered by human lip; and among various races of people the same idea has prevailed, that certain places and persons and objects must not be touched or spoken of except by those who are specially appointed. Numerous examples of this superstition have been observed, some of them even surviving to this day among ourselves.

The Excellent Glory

But what is known as Holiness cannot be dismissed so cavalierly as belonging to the world of superstition. It has long since been raised to a higher level, perhaps the highest, that namely of the age-long effort of the soul to attain to that which is noblest. A common or lower level there must be, the trivial round, the common task, regarding which it is recorded by one great poet of another, that on his heart he laid the lowliest burdens, while yet his soul was like a star and dwelt apart, pure as the naked heavens, majestic, free. And in every life there will be places of solitude, of meditation, of renewed loyalties, of enriching companionships, and of such experiences that, to borrow two great words, will lead the way to "Holy Living," and to "Holy Dying."

A school-boy at his desk will draw his map of a province or a county, or other portion of the surface of the Earth. There will be lines for roads and rivers, some straight, some winding, and dots for the towns and villages. Likewise there may be drawn the map of a human life, at least in the realm of the memory and the imagination: and upon it there will be indicated, perhaps in some code or cypher, the places linked with high experiences of the soul. Lines again will recall journeys on lonely roads, made populous with thoughts and images, some to be given a more enduring form at the journey's end. Hills there will be that have been climbed, and an excellent glory awaiting at the hilltop. Here will be the mouth of some river, as it flows into the sea, or into some larger stream, even as Time fades into Eternity; also converging lines to show where lives have drawn together and lasting friendships have been made, and graves where such companionships have ended, each one drawing his own map or plot of earth, his own sacred places, his own Holy Ground.

THE MUSIC MAKERS

FREDERICK J. HORWOOD

74. Freddie

Freddie was the tiniest music maker who ever toodled a tune on a toy flute. When he was very young he went to live with his grandparents in a small village, where he found eleven children of his own age to play with him in the big garden. On rainy days they went to the tile-shed to play music with a real band of penny whistles, mouth organs and toy trumpets. On Sundays, Freddie was dressed like little Lord Fauntleroy and sent with his chums down the long winding lane to Sunday School. His teacher, Miss Rosie, called her class the twelve apostles, and in her prayer she mentioned each of their names in turn, asking for a guardian angel to come and protect them through the week. Some of the apostles were girls, who didn't need a guardian angel as much as the boys did. Teacher had described the village pond as being the same shape as the Sea of Galilee, and suggested that the children could play Bible games there, and even cross the River Jordan, a small stream at the foot of grandma's garden. She really didn't think they needed more than one guardian angel, but during that first afternoon Freddie fell into the Sea of Galilee with his best clothes on, while the angel was helping Mary to cross the River Jordan on a narrow plank. After all, even an angel cannot be in two places at once. Some weeks later at Church, the guardian angel was helping the little apostles to show their best behaviour when Freddie slipped away and put the parsonage cat into one of the big organ pipes. He might not have been found out, but the caretaker saw him do it, and the cat meowed a few discords during the anthem. Freddie was soundly thrashed by the minister after the service, and he went to Miss Rosie to see if he couldn't have a guardian angel all his very own.

So each little apostle received a halo and was given a guardian angel. The village became heaven on earth, where boys didn't steal birds' eggs, nor break windows, and where little girls didn't torment the widow's ducks. Angels folded their wings and rested beneath the hawthorn tree while the children played in innocent glee. Freddie, who hoped some day to be a minister, preached a sermon to his chums, three dogs, some rabbits in a hutch, and five of grandma's white hens foraging on the banks of the Jordan, just beyond the strawberry patch.

Years went by and Freddie put away his toy flute and his Noah's ark with its wooden animals, and went to the city to live. He left his halo for a smaller child, but his guardian angel went with him and watched him grow up to be a man. He even followed him across the ocean; in fact, he seemed to be so much a part of Freddie that he became very strong. When Freddie was tempted to do something far worse than putting a cat in an organ pipe, the angel would grip his arm and say "Son, I wouldn't do that." Freddie built himself a big castle in the air. It looked like the towers of Hamelin. But the angel pulled it down to earth and it vanished like a dream. Then Freddie began to feel that his guardian angel was wiser than himself, but he was so necessary to Freddie's life that he followed him over mountain trails and across wind-swept plains, where the frost king reigned during the winter. Once, when the blizzard was at its height and Freddie wanted to turn back, his spiritual partner spoke to him in that familiar and compelling voice, "No, son. I wouldn't turn back. Keep going ahead."

It is many years since Freddie lost his halo, but the same pattern of woven sunbeams is used today for a new generation of little people who are scattered over this great land — children who toodle tunes on toy flutes and tin trumpets, who play the piano and the violin and sing in junior choirs, who preach make-believe sermons and write good verses, and tunes to fit them, and try to keep six good rules—they are not the apostles of Miss Rosie's class, but perhaps they are indirectly the descendants, and they are our Music Makers, who even today are guiding many others into that wonderful fellowship of wholesome living. Freddie still has his guardian angel, and he hopes you have yours.

* * * * *

The results of the contest and the prize-winning tune will appear next month. We welcome the following new members to the Music Makers' Circle: Eleanor McClelland (9), R.R. 2, Port Hope, Ont.; Patricia Damude (12) R.R. 1, Waterdown, Ont.; Sharon Stowe (10), Miniota, Man.; Sandra Sullivan (12), Englehart, Ont.; Donna Lynne Anderson (12), Discovery Mine, Yellowknife, N.W.T.; Frances Wishart (13), 55 Oakwood Ave., Toronto, Ont.; Ann Henderson (11), 397 Glengrove Avenue, Toronto; Susan Bigelow (9), 332 Cortleigh Blvd., Toronto; Jane McFarlane (9), 325 Cortleigh Blvd., Toronto; Carolyn Allen (10) 63 Parkwood Ave., Toronto; Anne Baker (11), 318 Rushton Road, Toronto; Eva Gulens (10), R.R. 1, Terra Cotta, Ont.; Shirley Miller, R.R. 3, Burks Falls, Ont.; Allan McIntosh (12), Eden Mills, Ont.; Diane Radway (10), R.R. 2, Brechin, Ont.

CHURCH ARCHIVES, 1953

A Suggestion

E. C. KYTE, Librarian, Toronto

To pause in an upward climb, and to look back, is a breath-recovering and (if the view is repaying) a breath-taking process. The Church's Committee on Archives is steadily pursuing a policy determined in 1946; the backward look assures its members that a certain height has been gained. Not alone the energy that certain Conferences are putting into the task of ascertaining what early records are existent; not even the additional fact that practically *all* the Conferences are aware of responsibility in the work of salvaging the Past; but the significant action of Churches such as the one below noted, which has moved decisively to the right and has called for the Annual delivery to its Archives Committee of Minute Books and closed correspondence. This is an action that each individual Church, however small, can decide to take. Its history is precious, whether it dates from yesterday or from the early nineteenth century; it is precious to the Church as a whole, it is precious to the Country. Therefore, will each Church that has not yet made enquiry into the whereabouts of its Records (Minute-books, Registers, correspondence) depute one member as a committee to "look into the matter," then to get busy and discover for himself how fascinating the Past can be. Not only the Church will benefit; research now or later may rescue a forgotten fact that will affect the written history of the Nation. Dr. William Warren Sweet, of Southern Methodist University, has called attention to the neglect of Church Records, and to "the importance of Religion in the transit of civilization westwards." Congregational, Methodist, Presbyterian—their value to Canadian History is still unappreciated at its full value because their records are unavailable or only partially available. The time for determining responsibility for the indifference that has deprived this Nation of such assets is not yet come; but it approaches. The Committee on Archives, at the Headquarters of the Church, is anxious to hear from every charge that is taking care of its records. Such a Notice (whether from the pulpit or in printed form) as that below, multiplied as many times as need be, *must* ultimately bring us to the summit—our task complete.

We quote from the Order of Service of St. George's United Church, Toronto, for December 28th, 1952.

ARCHIVES: "A Call For Help"

A former Dominion Archivist, Sir Arthur Doughty, is quoted as having once said, "Of all the National Assets, Archives are the most precious; they are the gift of one generation to another, and the extent of our care of them marks the extent of our civilization." It is equally true of the Church: a Church that has literally made History cannot be indifferent to its history, or to the record of its own past. Therefore, will all the organizations in St. George's which keep official records of their activities, package and leave at the Church Office, marked "Archives Committee," all closed correspondence and documents in their possession, at the end of the present calendar year. As they are filled, will you also hand in your bound Minute Books in the same manner. Do any of our members know where the Minute Books of the Woman's Foreign Missionary Society, from 1890 to 1907, can be located? If you have information that might help to locate missing records will you please advise the Archives Committee.

"We'll Help Put the Plan Over"

By the time this story appears in print it is more than likely 40 congregations of The United Church of Canada will have enrolled all their active families as subscribers of the Church paper, THE OBSERVER.

The actual number of families added to the list of OBSERVER readers is somewhere between 4,000 and 5,000.

If all the congregations which have indicated their intention to enrol in the "OBSERVER Every Family Plan" were added to this list, the figures might run well over 100 congregations, and the number of new subscribers enrolled would be close to the 30,000 mark.

Dr. George Little, director of the Every Family Plan, reminds congregation that the success of the Plan rests upon 100 per cent. participation of the "Active" families in a congregation.

"Some congregations are sending in lists of only a portion of their active families, and we are unable to enrol such families," Dr. Little said.

As to what constitutes an "Active" family, a definition was given at a meeting of Toronto area Conveners of Publication Committees.

"An active family is one that attends Church, and contributes to the work of the Church," was the general interpretation. The local congregation is to determine the families, get their correct names and addresses, and list them on enrolment forms provided by the Every Family Plan Office.

Meanwhile, every day brings more and still more enrolments from every part of Canada. Pilot Mound United Church and affiliated charges (Manitoba) sent in a list of 242 families, and all of them will shortly be receiving regular copies of the Church paper. The minister is Rev. G. E. Waddell.

One hundred and ten families were listed in a form that came from Yellow Grass United Church in Weyburn Presbytery. Rev. W. J. Lane is the minister.

From Midhurst United Church, in Minesing, Ont., (Simcoe Presbytery) came a list of 53 families, thanks to the work of R. D. Coutts of Barrie.

There were 46 families on one list and 43 names on another, coming from Capilano United Church in North Vancouver, and a charge adjoining in North Lonsdale, B.C. Rev. H. Dickson is the minister.

Still they came. One from Shallow Lake, Hepworth-Zion, a three-point charge, with 114 families enrolled. Rev. H. T. West is the minister.

Sixty-five families were on a list from Rev. H. E. Livingstone of Cavan United Church.

Rev. Gordon C. Pickell sent in a list of 95 families from part of his five-point charge, Zion, Thessalon.

The mail is growing heavy. Ministers and laymen all over the country are writing in, saying they will help put the plan over. Congregational annual meetings are discussing the Every Family Plan. Presbyteries are presenting the Plan to the charges in their area. The Plan Director, Dr. Little, has been out to several Presbyteries, explaining details of the project. Official Boards all over Canada are taking up the matter officially, and present indications are that the campaign is being received favourably throughout the Church.

Ramblers Column

VICTOR FIDDES

An Opportunity Missed

It seems to me that the editors of *The Interpreter's Bible,* that scholarly and much-publicized 12-volume Commentary which The Abingdon-Cokesbury Press has projected, have lost a splendid opportunity in not arranging their volumes in something that corresponds to a chronological and a topical order. Why could not the editors have presented their material—at least as far as the New Testament is concerned—in something like the order in which the Christian Church received it? In this order, some of the epistles would precede the Synoptic Gospels; Luke-Acts would comprise a single volume, and the fourth Gospel and the Johannine epistles would be combined in a single book. As things are, the parson has to buy all six volumes of the New Testament (at $8.75 per volume, less whatever discount he can wangle) in order to get the sequence. Dr. George Buttrick in his article, "How to Use *The Interpreter's Bible,*" says that "the editors held to the traditional order lest they be accused of iconoclasm or hankering after novelty."

This objection might have had weight in an undertaking such as the revision of the Bible itself. It is understandable that in a revision of the Bible such as the Revised Standard Version, the traditional order should be followed (although even here I feel that our New Testament scholars are overestimating the respect for tradition and underestimating the need for coherence!). But such a criticism carries no weight in a scholarly project like that of *The Interpreter's Bible.* The only people who will make serious use of *The Interpreter's Bible* are the clergymen and students who are already aware of the chronological confusion of the traditional text and are anxious now to have on their shelves a commentary that is really a working commentary.

If the assured results of Biblical scholarship are ever to be got across to the level of the pew, the scholars and clergy themselves will have to show a little more imagination than they have hitherto shown in the presentation of their material. The response of thoughtful lay people to J. B. Phillips' *Letters to Young Churches* shows that people are waiting for a lead. Phillips, with the help of C. S. Lewis' Introduction, uncluttered the epistles of the New Testament in a way that won immediate appreciation. The reception on both sides of the Atlantic to his book shows that this is the kind of thing that people are waiting for.

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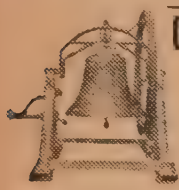
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Letters

The Report on Culture

To the Editor of The United Church Observer:

Dear Sir,—I have read with interest the article entitled, "The Culture Commission," written by W. A. Moore and published in your issue of January 1st, 1953, which discusses the Massey Report and mentions my name in connection with it. I will be grateful if you will point out to Mr. Moore and to your readers that neither I, nor the Report of the Commission either stated or implied that the universities or university graduates have a monopoly of culture in this or any other country. We did claim that the universities were and should be vitally interested in and concerned with cultural matters. That, despite Mr. Moore's opinion, is, I believe, very much to their credit.

Vancouver, B.C.

N. A. M. MacKenzie.

Youth in Church

To the Editor of The United Church Observer:

Dear Sir,—There are splendid young people around the country who would be a wonderful asset to the rural Church. However, there are many secular organizations drawing them away from Church and Church interests giving young people the idea that going to Church just is not done.

Before Union some of our ministers believed in change. We knew every minister for twenty miles around and they knew us. Once or twice a year we had an outstanding man. Since Union we do not know many ministers. Young people still turn out for Anniversaries. It wouldn't be a great effort to get them interested. However a "special" service for Young People would not persuade them. They would think there was a catch in it. But some ministers in every conference have the capacity to attract youth. Why can't they be used in the rural Churches for this purpose.

A Reader.

The Mulrooney Party

To the Editor of The United Church Observer:

Dear Sir,—I am usually in agreement with your editorials. But your broadside against Stage 53's "Mulrooney's New Year's Party" showed more zeal than understanding.

The play set forth Mulrooney's sense of frustration as he reviewed the combination of circumstances which brought him from the days when he was fighting for a brave new world to his present ignominious occupation with a shyster collection agency.

Mulrooney's experience at the young people's party where everyone is concerned primarily with his own security, and where no one is willing to stick his neck out and fight for economic justice and world peace, is shared by more than Mulrooney.

What gripes me is that so often the Church sees more virtue in the collection agency than in Mulrooney.

Magog, Que. Carl Gustafson.

The Fellowship

To the Editor of The United Church Observer:

Dear Sir,—The old time prayer meeting has faded out in many areas. Now that we are accustomed to the Forums and the prepared programmes for discussion of farm and citizen groups — some such programme must be prepared and presented through a Church group.

I am suggesting that a weekly group be organized as "The Fellowship"—its full title being "The United Fellowship." This will be the key organization of the whole Church. The programme be divided into 3 sections. 1st—Devotional, 2nd—Group discussion, 3rd—Social, including musical programmes and a simple cake and tea for community fellowship. In the centre a purple crest of the United Church. The offering could provide the establishment of "The Book Room" and supplement "The Observer" Family Plan and meet all expenses of literature used. The Board of Evangelism could take responsibility of its care and promotion. Presbyteries could assist special speakers quarterly. "The Fellowship" must be a programme of the whole Church. The Observer could carry the printed programme.

Staza Wake.

This Is Not Done

To the Editor of The United Church Observer:

Dear Sir,—We wonder how long Ministers will have to suffer the repeated intrusions of their predecessors. They bank all their hopes on the past loyalty of old friends, but the people in order to be loyal to the one who served them in the past, have to be disloyal to their present Minister, who has been duly inducted by Presbytery to minister to them. These returning Ministers have their feelings grievously injured if they are not given the major place, "because of their love for these people." In most cases the reason is, instead, an opportunity to pet their deflated egoism. Often a few well chose remarks dropped into the ears of irresponsible individuals can and have built up a damaging influence on the work of the Charge and on the one who is labouring under this unpleasant situation.

There are Ministers who, when leaving a Charge, inform their people that they will not return for any Ministerial or priestly offices, and who remain true to that in order to be fair to their successors and to the work of that charge. But so often these broad-minded Clerics have been trampled under foot by a former Minister who bounces back for every possible opportunity to officiate. We sometimes wonder whether they have nothing to do on their own charge.

A Minister when he has been inducted by Presbytery has the authority and right on that charge. Congregations also need to remember that the man inducted is their Minister. We would like to see some guidance given to these distressing situations.

"Pro bono publico"

Word Limit
Letters to the Editor MUST NOT EXCEED 300 words in length

Faith Healing

To the Editor of The United Church Observer:

Dear Sir,—In The Observer of Jan. 1st, 1953, there is a letter by a J. T. Wood of Tofield, Alta., on Faith Healing in the Christian Church, which I wish to fully endorse. Over sixty years past I went to London, England, with my father. On Sunday a.m. we heard the great C. S. Spurgeon in his tabernacle. His text, St. James 1: 13, 14, is still with me.

In the evening we visited a large hall, crowded with several hundred people. Services were carried on by a Dr. Boardman and Dr. Baxter, named "Bethshan." From all over the large building rang out testimony of direct healing by Jesus Christ, with a sincerity none could deny. To me, a young doubting Thomas, it was a never-to-be-forgotten experience. I was made to feel Jesus Christ was as present as on the hills of Galilee.

The Church should be preaching and practising healing as part of the teaching of the Great Head of the Church; for the command was to heal, as well as to preach. This practice was lost in the early

centuries. Could the vast body of unbelief, predominating in the Church be pierced, this doctrine would again appear, and might perhaps start a mighty revival, not known since the early days of Christianity.

Yes, Mr. Wood, there is a place for faith healing in the Church, but the faith must be healed first.

Fitch Bay, P.Q. A. T. JONES.

Back on the Air

To the Editor of The United Church Observer:

Dear Sir,—In justice to Mr. George S. Kaufman, the playwright referred to in an editorial in the Jan. 15th OBSERVER as having been dropped from a C.B.S. television programme because of protests received over his remark concerning a hymn, it should be stated that numerous other protests including one from the National Council of Churches have secured his return to the air waves.

His observation, "Let's make this one programme on which no one sings 'Silent Night'," evidently had been misconstrued by certain members of the television audience, some of whom threatened to boycott the cigarettes sponsoring the program.

As *The Christian Century* observed, "It is at least arguable that his distaste for the over-commercialization of Christmas carols showed a truer instinct for religious values than the protests which brought about his discharge."

Incidentally, it is noteworthy that the cigarette maker is no longer sponsoring his quiz programme.

Tenafly, N.J. R. E. CAMPBELL.

"The Church and Peace"

To the Editor of The United Church Observer:

Dear Sir,—I have built up a state of mind over the hopelessness of expecting any leadership in the world situation. Blindness has been over all the earth—blindness on both sides of the Curtain. An American Review published quotations from U.S.S.R. papers re the U.S.A. These foolish comments read just like the articles that same paper published about Russia. Some weeks ago, I obtained a copy of a Communist paper from Toronto, another from New York, two others supposed to come from Russia and Bucharest. I doubt that origin, as they bore no foreign mark, so I suspect they were printed on this continent. The disturbing feature was—they read just like our papers. Change the names "Truman" and "Churchill" to "Stalin"; substitute "Capitalism" for "Communism" in their ranting editorials and you have a perfect example of our Press diatribes. We have had letters in THE OBSERVER on both sides of the International madness, that in tone, language and spirit are the same.

Stanley Jones said, "A Quack deals with symptoms; a Doctor deals with causes." Into this realm of quacks you come with your thoughtful and thought provoking pamphlet "The Christian and Peace." As Samuel said to Saul, I would like to say to you, "Why hast thou disquieted me?" My diagnosis has been without the healing element. A remnant has an honest, sincere desire for peace. So shines a good deed in a naughty world.

But what's the use of me adjusting myself to the darkness when you come with the light.

Seriously, you are a messenger of God.

Carievale, Sask. E. M. GRAHAM.

A Protest

To the Editor of The United Church Observer:

Dear Sir,—I wish to protest the tone of your editorial in the Feb. 1st issue, entitled "Who Steals Whose Sheep?"

If Archbishop Barfoot has had evidence in certain local situations of "quite ruthless attempts to lure our people away" he is surely entitled to say so, without provoking an angry editorial reflecting on the good faith of the Church of England in the official conversations which have been going on with the United Church. We in the United Church ought to be able to see that from the Anglican standpoint there is much less to be said for the Community Church idea than from ours.

The sarcastic remark—"nothing has been heard from the Bishops yet. Of course that was only six years ago"—is unworthy of publication in the official organ of the United Church. Certainly it falls far short of displaying the irenic spirit and patient co-operative purpose which is supposed to be our distinctive witness. One can only hope that it will not be taken seriously in those areas where that spirit and purpose, on both sides, have already begun to show results.

Montreal, Que. R. B. Y. SCOTT.

First United, Ottawa, Ont., Rev. Hugh M. Rae, D.D., minister. With $18,768 raised for all purposes, of which $6,334 was devoted to missions, the annual meeting of First United Church recorded encouraging reports. Mr. Foster A. Smith, speaking for the congregation, paid tribute to Dr. and Mrs. Hugh M. Rae for their generous and helpful assistance given to all organizations in the Church. Dr. Rae conducted a memorial service for those who died during 1952.

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Here is My Method

By Donald Macleod. (Westwood, N.J.: Fleming H. Revell Co.) $2.50 (Am.).

Here is a good book. Mr. Macleod has called upon thirteen of the outstanding preachers of the United States and Canada (the Canadians being Dr. George Pidgeon, Dr. Willard Brewing, Dr. John Short) to tell their method of sermon preparation, and then to give one of their sermons. The result is a highly interesting and informative book on the art of sermon preparation that even the most successful preacher can read with profit. The germ idea for this book was the innocent question, "What makes great preachers tick?" Even a cursory reading of this book makes the answer abundantly clear. It is not just a natural aptitude for preaching, but conscious method and downright hard work. As in so many other things genius is not so much inspiration as perspiration. Every minister has his own way of preparing sermons, and it is not likely many of us will radically change even by reading this book.

One impression this book leaves is the greatness of the preacher's calling. Too often it is said that preaching is the least important part of a minister's work, and the vocation of the preacher is thereby minimized, usually by those who can't preach themselves or who are unwilling to give their sermon preparation the necessary time and work. A reading of this book, however, will help us to more highly honour and esteem "the foolishness of preaching." This is a book that could very profitably be on every minister's shelf, not to be read once and forgotten, but to be frequently taken down and studied so that each man's preaching is kept on the high level where it should always be. K. A. M.

The Role of Groups in World Reconstruction

By Charles E. Hendry. (Toronto: George J. McLeod, Ltd.) $3.75.

This topical, short (193 pages) study of groups of people is by the successor to the late Dr. Harry Cassidy, as Dean of the University of Toronto's top-notch School of Social Work. Professor Hendry sent out an urgent questionnaire in February, 1951, to group workers around the world to help him formulate an address to the National Conference of Social Work meeting in Atlantic City in May. The findings contained are thus barely a year old, and the topics still acute and relevant to world conditions today.

With a short foreword from Dr. Hugh Keenleyside, Dr. Hendry's book sets out to inquire into group work in Europe since 1945. The work might well have been titled "What Happened in Europe and Asia Since the War", for the sum of his continental opinion poll reveals the trend of national thinking, the bare facts of human existence, the flux of life in a confused and divided country.

From each country the writer quotes answers to five questions, and these comprise the quotation-filled Part I of the book. Part II is what Professor Hendry calls a "case history", and we come into his own first-hand experience of Germany. He speaks of Berlin as a "modern outpost", and describes conditions, the rubble resembled piles of pulpwood on the Ottawa.

His general impression was one of "grim austerity." For 24 per cent. of all buildings and 85 per cent. of all industry in Berlin was destroyed. Youth groups have increased from 2,000 in April, 1946, to 10,000 in April, 1948. Here he feels is a fertile ground for reconstruction, the forming of attitudes, the growth of self-government.

This book is more than a text to group work in Europe and Asia. It provides a real-life glimpse into actual cases, and a simple, direct style is sustained throughout. It gives a balance and perspective to the common man's mixed-up reports from the sensational digest he must face from the daily press. Professor Hendry gives the reader more than an analysis. He sets forth a constructive therapy. There lies the worth of his work.

W. B. G.

BOOKS

"Eclipse of God"

By Martin Buber. (Toronto: The Musson Book Co.) $2.00.

This remarkable book is made up of extracts from the American lectures of Martin Buber delivered at Yale, Princeton, Columbia, Chicago and other universities. "Eclipse of heaven, eclipse of God, such is the character of the historic hour through which the world is passing." Around this theme Martin Buber has collected his group of studies on the relation between religion and philosophy. The author has been a leader of the cultural renaissance of Judaism in Germany as distinguished from political Zionism.

The feeling has been growing in many minds that the summary dismissal of religion as outmoded by the new scientific and philosophical concepts is at least premature. All over the world today religion is on trial so far as its basic axioms are concerned. Martin Buber combines a philosopher's precision with the insight of a true man of faith. He shows the extent to which modern thought has overstepped its legitimate boundaries in passing judgment on the boundaries of religion. He re-establishes these boundaries with unsurpassable authority and the competence that derives from his great erudition.

The book contains nine chapters on Two Talks, Religion and Reality, Religion and Philosophy, The Love of God and the Idea of Deity, Religion and Modern Thinking, Religion and Ethics, The Suspension of the Ethical, God and the Spirit of Man, and A Reply to C. G. Jung. The intensely human quality of the man as seen in his book, and the little personal touches revealing the contacts he made with German and other professors, workmen, the "man on the street", and all sorts and conditions of men constitute a most compelling study of the modern mind and the way out of its dilemma. We strongly advise this book for every minister. D. M. P.

Mere Christianity

A revised and amplified edition of the three books—**Broadcast Talks, Christian Behaviour** and **Beyond Personality.**

By C. S. Lewis. (Toronto: British Book Service.) $2.00.

By this time there can be no minister of any reading at all who does not know the name of C. S. Lewis. It is a name very high in the list of those who write theological books. These books, cast in very non-theological language, are meant to be open to anyone. C. S. Lewis styles himself, "a very ordinary layman of the Church of England, not especially high nor especially low nor anything else." But he is a "mere Christian" layman of a vivid imagination and learned in the faith which is in all the Churches, a man eminently worth reading for his unusual interpretation of the Christian faith.

In his Preface to this volume of his broadcast talks—all were first given to radio listeners—Mr. Lewis says that when he became a Christian "the best service I could do for my unbelieving neighbours was to explain and defend the belief that has been common to all Christians at all times." In that, he has been most successful. In his books — and particularly in the three here given — he has preserved the tone of one seeking to give "an agreed or common central" Christianity. In doing this, he has kept the faith at its high level; "positive but pungent," to use his own words.

He takes the three most important elements of the Christian instruction — apologetics, ethics and theology — and discusses each in his acute and original way. In these books, bound together, you have the heart and mind of C. S. Lewis. They are not as subtle as the **Screwtape Letters.** You will likely find them much easier to read and as rewarding.

H.D.R.

An Experiment In Annual Meetings

Trying a new experiment in annual meetings, **Westboro United Church, Ottawa, Ont.**, Rev. Donald Bruce Macdonald, minister, attracted unusually large congregations through the use of a sound motion film entitled "The Westboro Chimes," which was directed by Frederick Van Hunt of the Delmar Audio Visual Society.

The film contained actual scenes of the Sunday School picnic; the C.G.I.T. candlelight service; the Easter congregations leaving the Church; the junior and senior choirs; a private baptismal service; the Men's Club dinner; the Teen Club; Scouts and Brownies meetings; the Trail Rangers' play "Fingers."

The annual meeting was preceded by an Official Board dinner in the gymnasium to honour the forty-nine members who have been associated with the Church for more than forty years. Mr. Andrew W. Hobbs, the only member who had lived in Westboro and had been associated with the Church for more than 65 years, was presented with a copy of the "Westboro Chimes" autographed by all present. Reminiscences of the early days were given by J. Howard Carkner and other early members.

Contributions for the year were more than $51,000, including $9,000 for missions and other benevolences. $11,000 had been paid on the mortgage on the Church building, organ and the minister's residence. Membership had been increased by 174, bringing the total membership, with active adherents, to 2,049.

The Sunday School donated 1,500 articles of clothing for the children of Korea. The Woman's Association raised $7,438. A presentation was made to Mrs. R. M. Frayne by the minister and Alex Hoey, on behalf of the congregation and Official Board, for her services to the Church as organist and choir director for the past five years.

Mr. Ralph D. Sweet expressed appreciation of the Session for the fine leadership given the congregation by the minister, the Rev. Donald Bruce Macdonald.

J. R. M.

The Lych Gate entrance to Crescent (B.C.) Church carries a brass tablet to the memory of Capt. W. Williams, who gave the grounds.

A Good Start

● **Crescent (B.C.) Church**, Rev. E. F. Church, minister, got off to a good start as an independent pastoral charge in 1952. At the annual meeting reports showed outstanding progress in all departments. Besides the advance in ministerial support, the debt on the new Church Hall was wiped off, and a substantial sum accumulated for the erection of a manse and a larger Church which is now needed. This Church has a very bright future and has an excellent site for further development. On the Lych Gate is a brass tablet to the memory of Capt. W. Williams, who gave the spacious grounds. The Lych Gate itself is a very attractive feature of the property. Erected in 1936 through the promotion of Rev. Robert Hughes, it was designed and built by Mr. W. B. Wickham, whose skilled workmanship is also to be seen in the Church erected in 1922.

The congregation has always had cordial relations with the Anglican communion. Until the Anglicans in 1931 built their own Church down in the beach area, they used the Crescent Church and took part in a union Sunday School. Mr. P. Laronde, an Anglican, was superintendent of this school for several years until Dr. O. Darwin took that office. The Woman's Missionary Circle was composed of both denominations, who studied both mission fields and divided the givings with both Mission Boards. One unique project was the May Day Breakfasts held in the dining-room of the Ocean Park United Church Camp. It was only in 1951 that this Circle gave place to two denominational societies.

J. W. M.

New Brunswick Busy

Annual meetings; selling the Every Family Plan for THE OBSERVER; increases in ministerial salaries and travelling expenses—all this is keeping the Church busy in New Brunswick; together with the coming of the Moderator and the Exposition. Blue sheets are claiming attention also, and the Presbytery Statistical Secretaries are clearing their desks for action and hoping for the best.

News Writers

Among the contributors of news stories to this issue are: Revs. J. W. Miller, G. Preston MacLeod, Gerald Hutchinson, Frank Morgan, R. C. Chalmers, Glen Wilms, R. F. Wilson, Robert Oliver, E. Gilmour Smith, Grover Livingstone, J. S. Bole, A. C. Forrest, Gillies Eadie, A. F. Binnington, A. B. Lovelace, R. A. Cameron, W. E. Aitken, L. M. Murray, A. N. Holmes; Messrs. J. R. MacGregor and Len Beer.

Sun Life Again Holds Top Canadian Record For '52 New Business

$545 Millions Sold; Total Insurance in Force Now Over $5 Billions; Policyholders' Dividends $22 Millions During 1953—Upped By $2 Millions

With $545 million of new business secured during 1952, the Sun Life Assurance Company of Canada continues to hold the record for another year, topping all Canadian life companies over the same period. Total Sun Life insurance now in force amounts to more than $5 billions, marking yet another milestone in the progress of Canada's leading life company. George W. Bourke, President, in presenting Sun Life's 82nd Annual Report, announced that policyholders' dividends during 1953 will amount to $22 millions, up two millions from last year.

Stating that the objective of the business of life insurance was to make available its services to as many people as possible, Mr. Bourke emphasized that the Sun Life is playing a leading role in this purpose. Last year, new Sun Life business amounted to $545,581,000 as compared with the 1951 figure of $461,776,000, an increase of 18%. The Sun Life of Canada operates in nearly 30 countries throughout the world, but the major part of this new life insurance was secured in Canada, United States and Great Britain. Group insurance included in the new business total amounted to $165,487,000, an increase of $71 millions over 1951. The importance of Group life insurance, said Mr. Bourke, is being increasingly recognized as a valuable social factor by responsible industrial and business leaders who are finding that well-rounded insurance and retirement programmes help both to secure and to retain valuable employees and promote sound staff relations in both large and small organizations.

At the end of 1952, total Sun Life insurance in force stood at $5,222,947,000, an increase of $421,431,000—nearly 9% over the amount at the end of the previous year. Group insurance in force, included in this amount, has now reached $1,493,501,000, an increase of 19%. Annuity payments which the Company has undertaken to provide immediately or in the future, through individual contracts or group pension plans, amount to $117,833,000 per annum. The number of policies and group certificates now in force is 1,912,000.

BENEFIT PAYMENTS

Mr. Bourke referred to life insurance as the most popular and effective method of permanent saving, because it provides an immediate estate in the event of death, and also assures financial security when working years are over. The payments made to Sun Life policyholders and beneficiaries during 1952 amounted to $118,618,000, or $467,000 for each working day of the year. Of this amount, $81,632,000 was paid to living policyholders, and $36,986,000 to the beneficiaries of deceased policyholders. The total amount of benefits paid by the Sun Life since the first policy was issued in 1871 has now reached $2,604,604,000.

ASSETS AND INVESTMENTS

Total assets of the Company at the end of the year under review were $1,742,876,000, an increase of $76,850,000 over 1951. These new funds were invested in many public and private enterprises, but principally in industrial and public utility bonds, and in mortgages. The increase in bond investment and mortgages amounted to $43,252,000 and $23,666,000 respectively. It is interesting to note that Sun Life investments include 40,000 home mortgages for a total sum of $166,000,000, an average of $4,150 per home. Thus, the Company is playing a prominent part in helping to provide homes for persons of modest means. The interest rate earned during the year was 3.84% as compared to 3.70% in the previous year. This increase, commented Mr. Bourke, was important since any permanent improvement in the interest rate makes additional earnings available for dividend distribution, thereby reducing the cost of life insurance to the policyholder.

The total surplus and contingency reserve now amounts to $113,697,000.

LIFE INSURANCE A NATIONAL ASSET

Mr. Bourke mentioned that in all countries where the Sun Life operates, and more particularly in Canada, United States and Great Britain, men and women were providing increasingly for their own and family security. This meant protection and peace of mind for more and more people. It also meant more money saved and invested in national projects; more jobs and goods for more people. In Canada alone more than five million policyholders are saving through life insurance, for whom the nation's life insurance fund of more than $5 billions represents a provision for death, retirement and other benefits. The fund is also the country's largest single reservoir of long-term investment resources for use in developing the nation's waterways, highways, railroads, public utilities, home building, hospitals, schools, and other branches of Canadian social and business life.

A copy of the Sun Life's complete 1952 Annual Report to Policyholders, including the President's review of the year, is being sent to each policyholder, or may be obtained from the Head Office in Montreal or from any of the branch, group or mortgage offices of the Company throughout North America.

New Books for Lenten Reading

THE LORD JESUS CHRIST

By K. H. Crosby, Former Principal, Union College, Bunumbu, Sierra Leone. A study in the Lordship of Jesus. Written for African students, this book on Christian doctrine will be found valuable to others. $2.00.

SEVEN DAYS AND THE SEVEN WORDS

By C. H. Dickinson. Meditations on the last week of the life of our Lord. "This brief series of pre-Easter and Easter studies is highly recommended . . . written with both simplicity and deep perception . . . devotional literature of a very high order." — *The Montreal Gazette.* Cloth, $2.00; paper, $1.50.

JESUS CHRIST AND HIS CROSS

By F. W. Dillistone. Studies on the saving work of Christ. Specially suitable for the use of ministers and church study groups during Lent. Dr. Dillistone was formerly Professor of Systematic Theology, Wycliffe College, Toronto. $3.00.

RETURN TO CHRISTIANITY

By Nels F. S. Ferré. "A radical Christian approach to the perplexities and duties of our time. Without any superficiality of treatment, he has managed to pack wonderfully much into these few pages. May the book be widely read and deeply pondered."—*Nathaniel Micklem.* $1.00.

THE INWARD CROSS

By Charles Duell Kean, Grace Church, Kirkwood, Missouri. Dr. Kean's theme is that when the Cross becomes an inward event in the hearts of men and women, the power and wisdom of God are known at first hand. $1.50.

HUMAN AND DIVINE

By E. L. Allen. Fresh and vital views on basic and fundamental questions in the present-day world. A valuable book for ministers, Bible class and study group leaders. Can be used for devotional reading. $1.25.

THE BOOK OF THE CORONATION

By Francis Hunt and Alan Lindsay. The Coronation is both a religious and a civil ceremony. This book describes the ceremonies, ritual, processions. Foreword by the Lord Bishop of London. 50 illustrations in full colour. An important book for teachers, speakers and others. $1.50.

THE RYERSON PRESS
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YOUTH–

You Were Asking?

(*Continued from page* 10)

ing of reaching more members. What do we want to bring them together for as a group? What will our programme have to offer that will be vital, interesting and challenging? Many Unions are confused at this point.

We would suggest that any Young People's Union Executive would do well to examine its own programme in the light of both individual and group needs. The Lenten season may well be the opportune time for serious consideration of what should be happening in your group. You may find things similar to those of another group which gave its programme serious study. Here are some of their conclusions:

1. There is a danger of substituting devotion to Christ for action. How often we come from a service of worship and do nothing to translate our feeling into action.

2. Another danger is that of evading the challenge of Christ. He isn't real for us in terms of doing something about it. To really believe in Jesus Christ is to say that He is right when He speaks about the way to live, about prayer, about forgiveness, about peace. It means that His way is the only way in which life can be truly lived.

3. We must make definite effort if our religion is to be real and meaningful. This applies to our Union and its programme; and it applies to all areas of living. We may feel the glow of the unselfish spirit, but to translate that feeling into action is to ask, "Is there someone who needs personal help —it may be at a cost of time and money?"

Dr. Walter Russell Bowie, in his little book *Which Way Ahead?* speaks of the old story in the Book of Genesis, which tells of the ark. He reminds us that it did not matter nearly so much what sort of people went into the ark, as what sort might come out of it. Would they emerge, after days of danger, more fit to be builders of a good earth than they had been before? Or would they not?

We can apply this story to our own times, to our Churches and to our Unions. Will there come from our Unions young people with the kind of faith and purpose necessary to lead the way to better things?

If your situation is one where you ask about membership, remember the first consideration, which has to do with the purpose of your Union. Plan for some time to sit down as an Executive and ask yourselves some of these questions:

Why do we meet as a Y.P.U. in the Church?

What should our programme mean to each member?

What are the needs of the young people in our Church?

Do we really mean business when we plan our meetings?

Is our worship effective and meaningful?

Do we plan for study — of the Bible, our Church, our own problems?

Do we understand our programme and what it can mean?

Have our programmes been followed by definite action?

When you have discussed and studied these and other questions, look at the materials which are available for effective programme planning. Use the *Programme Annual* as a resource for every area of your programme. With an executive convinced of the importance of this work and its place in the Church, you can go ahead together. Above all, take time for Bible Study, worship and prayer in your Executive and in your Union. If Jesus Christ is real in your experience and in that of members of your Union, then you cannot help but be "on fire" with programmes and activity which will draw other young people to your meetings and fellowship.

(*Note:* Write to The Youth Department, Board of Christian Education, 299 Queen Street West, Toronto 2 B, Ontario, for complete lists of available materials and for your Young People's supplies.)

GREETINGS FROM THE MARITIMES

WALLACE McPHERSON, President

To all Young People across Canada, Greetings from the Maritimes.

We have had a busy fall. The Convention was the biggest event. Over 300 young people met over the Thanksgiving week-end in Trinity Church, Charlottetown, P.E.I. The speaker was Rev. C. Daniel Matheson, who gave addresses on the theme "Strengthening the Spiritual Ties." Halifax was the winner in the Bible baseball final with Inverness-Guysboro. Delegates toured Charlottetown's historic spots. Music by the Mount Allison Male Quartet was a feature. The Principal of Pine Hill Divinity Hall, the Very Rev. C. M. Nicholson, D.D., will be the theme speaker at next year's convention.

Our Field Secretary, Rev. J. E. Davidge, and our Faith and Evangelism Convener, Evelyn Underhay, have made plans for Lenten Conferences to be held in various Presbyteries throughout the Maritimes. The meaning and importance of our faith and Bible Study are the aims.

We have not yet a complete figure to report on our special missions project of $3,000 in aid of the Shizuoka Orphanage in Japan.

● **St. Paul's Church, Carp, Ont.,** held a missionary service that attracted wide interest, when students of Queen's Theological College, Kingston, conducted the service. Glen Lucas, whose home is in Carp, and who is now a second year student in theology, conducted the service. David Davidson, of Brockville, who is in his third and final year in theology, read the lesson. Clemence David, native of India, and nephew of Professor C. W. David, who is in his second year of theology, preached the sermon. They were warmly welcomed by a sympathetic congregation. J.R.M.

Saskatchewan Young People to Tour B.C.

A party of young people from the Saskatoon Presbytery are to tour British Columbia in July. This has been arranged by the minister of Lanigan United Church, Rev. Alfred R. Laing. The tour will be by Greyhound Bus, leaving Lanigan via Saskatoon July 6th. The young people will visit the Calgary Stampede, Banff, and go on to Vancouver for a few days' stay. On the return trip over the new Hope-Princeton Highway they will go through Penticton and make a visit to Naramata Christian Leadership Training School at Naramata, B.C. In all, the trip will last 14 days, and cost only $95.

Mr. and Mrs. Laing have had experience in England taking groups of young people for tours on the Continent, and now wish to begin a similar service to help young people see more of their own country, in company with other young people whom they might otherwise never meet. It is hoped that this might be the beginning of a new Holiday Fellowship for United Church young people, at a reasonable cost.

Already, groups have begun to plan activities to raise their fares. Young people who are interested should write immediately to Rev. A. R. Laing, Box 104, Lanigan, Sask., for further details.

ANNUAL MEETINGS

Armour Heights Church, Toronto, Ont., Rev. R. D. Binning, minister. New members received 126, total 605, net gain 105. Raised for all purposes, $30,653; $2,840 for Missions and other appeals; $3,842 raised by Woman's Organization; $8,283 for an extension to the Church building, which was completed during the summer.

St. Paul's Church, Virden, Man., Rev. D. B. Sparling, minister. Every department and organization is in flourishing condition. Contributions from congregation exceeded $8,000, with all obligations met, and final payments made on new oil furnace installation and the new Hammond organ. An especially hearty vote of thanks was tendered Rev. and Mrs. D. B. Sparling for their ministry in St. Paul's.

Trinity Church, Charlottetown, P.E.I., Rev. A. F. MacLean and Rev. J. T. Irwin, ministers. Steady and substantial progress was reported in all departments. Total amount raised for all purposes was in excess of $51,000, including $14,000 for M. and M. Fund. A Vacation School conducted in August, 1952, was a decided success. The thanks of the congregation was tendered the ministers for their able leadership during the year. Rev. H. E. D. Ashford, who was called to Edmonton, Alberta, in midsummer 1952, was succeeded by Rev. A. F. MacLean.

St. Stephen's Church, Qualicum Beach, B.C., and Grace Church, Coombs, now is a self-sustaining charge, Rev. A. E. Cooke, D.D., minister. Increase in membership reported as well as increased attendance at Church services. A total of $5,000 was raised for all purposes. Bills paid and a balance of $1,164.80 reported. W.A. and W.M.S. raised $1,562 for the furnishings and improvements of Church and Sunday School Hall. Vote of appreciation was given Dr. and Mrs. Cooke for their leadership.

Scotsburn-Lyons Brook. The annual meetings of the Scotsburn-Lyons Brook (N.S.) pastoral charge, Rev. R. H. MacKenzie, minister, revealed a year of achievement and a new high in givings. The M. and M. Fund showed record givings, a total of $1,944, and the grand total for Missions from M. and M. and W.M.S. was $2,917. Nine members were received into the Church by profession of faith; 119 families under pastoral care. The Ladies' Aid had a successful year and helped with the complete renovation of the Church Hall, and in painting and papering of the manse. The Board of Managers reported several improvements to the manse property; $100 had been given to the Mount Allison Campaign, and $181 to the campaign for the United Church Training School. An increase was voted in the minister's stipend. During the year, the old manse was sold and a new one purchased in the village, which is more centrally located.

Trinity-St. Andrew's, Renfrew, Ontario, Rev. C. Gardner Ward, minister. Members received on profession of faith, 12; total membership, 1,147, with 700 families under pastoral care. All expenses met; $6,000 paid off Church debt. M. and M. allocation went over top; $5,728 raised. Special vote of thanks to W.A. for magnificent effort. They raised $4,000 for the Church debt, in addition to responsibilities of the manse and hospital room. Highlights of year included the Preaching Mission, four Vacation Schools, and the coming of the new deaconess, Miss Joyce McMaster.

St. Paul's Church, Orillia, Ont., Rev. Roy E. Webster, minister. New members received, 112; total membership, 1,660; net gain, 71. Total receipts, $22,213.53; for M. and M., $6,146.70; United Church Training School, $1,595; total of all societies and special appeals, $38,335.67. Highlights of the year: Plans were set in motion for the erection of a new front to Church; also to secure a Church site in the western section of the town, which is building up rapidly.

Valleyfield (Que.) Church, Rev. D. G. Gault, minister. 34 new members received, 221 total membership, showing net gain of 24. Total receipts, $8,914, of which $1,200 went to Missions. Window unveiled and dedicated in memory of the late Hon. James A. Robb, LL.D., former Finance Minister in Dominion Government. Couples' Club organized with membership of 82. Young People's Bible Class organized. Managing Board presents one of best financial reports in years.

New Toronto (Ont.) Church, Rev. C. E. Dyer, minister. 74 new members added to the Communion Roll. Total active membership, 673. Total receipts, $21,899; raised for M. and M, $3,086, by the W.M.S. and the Evening Auxiliary $678, by the Woman's Association $2,765. Minister's stipend raised $200. Plans for a new Sunday School building were submitted.

First Church, Dawson Creek, B.C., Rev. Sinclair Reikie, minister. Following dinner, reports were given, all showing interest and progress, with a marked advance in support of missionary efforts. 30 new members joined the Church. Highlights of the year included the summer service with Pouce Coupe congregation, the Cavalcade visit; General Council report by Rev. E. Miller; visit of Dr. H. E. D. Ashford at the 21st anniversary. Mrs. Harry Collins received *Hymnary* in recognition of many years of faithful service in Senior Choir.

Provost (Alta.) United Church, Rev. Wm. Archer, minister. 17 new members received, 15 per cent. increase. Total receipts, $11,000; M. and M., $756—$100 more than last year. Highlights: Interior redecoration and installation of ten new Memorial Pews in Hayter Church; roof painted on new Provost Church; piano purchased for the Sunday School auditorium. Board of Trustees secured property upon which a new manse is to be built in near future.

Cottam (Ontario) Charge (Cottam and Albuna Churches), Rev. C. Elmer Taylor, minister. New members received, 16; total membership, 404; net gain, 8; total receipts, $14,070; M. and M. Fund, $1,728; W.M.S. organizations, $1,070. New oil heating system installed in the Albuna Church. United Church Training School objective exceeded. Salary increased.

Murrayville - Aldergrove (B.C.) Charge, Rev. G. G. Smith, minister. A prosperous year was reported by the two congregations. Total membership, 208; increase, 22. Total givings from all sources approximately $12,000, of this, $628.02 went to M. and M. and $452.63 to the W.M.S. S.S. and Young People's activities were well maintained. The erection of the Memorial Hall at Aldergrove was outstanding project of year. Board expressed deep appreciation of a fine ministry and reluctantly conformed to Mr. Smith's desire to return to mission work.

Foremost (Alta.) Charge, Rev. L. T. C. Harbour, minister. There was a balance of $1,220.02 at December 31st, 1952, receipts having totalled $3,488.59. The Missionary and Maintenance Fund received $283, a good part of which was raised at the Missionary Rally on Dec. 8th, and the Christmas Eve Service. Duplex Envelopes are in use for 1953; this is the first time in years that these have been employed. The treasurer reported that some $1,500 had been pledged for local expenses, and over $550 is expected from pledges for the Missionary and Maintenance Fund. Results of pledges allowed the Church to raise its contribution to the minister's salary from $1,900 to $2,100, with $100 in addition for travel, for 1953. Ladies' Aid secretary-treasurer, Mrs. R. Geldreich, reported a successful year. She said that a combined total of nearly $1,500 was spent in refurnishing the parsonage. Rev. and Mrs. Harbour are Foremost's first married couple to occupy the parsonage since before the war. The ladies worked hard for many days purchasing new furniture, and scrubbing and painting the 7-room parsonage. Present Church attendance and interest require expansion of the present edifice. Plans were presented to the congregation, and costs were estimated at $10,000. The congregation approved, and gave authority to the Committee of Stewards to act.

South Calgary (Alta.) Church, Rev. W. J. Huston, minister. 30 new members, and in the growing community of South Calgary and Altadore there is hope for a more substantial increase in coming year. Church debt reduced by about $1,500. M. and M. exceeded its allocation. W.A. and Sunday School redecorated S.S. Room in basement; choir redecorated their room. Mr. and Mrs. Brian Jackson to India, and Miss Doreen Peirce to Head Office, Toronto, to engage in Church work. Couples' Club furnished ushers for Templeton Mission.

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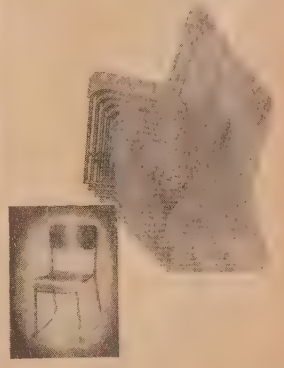

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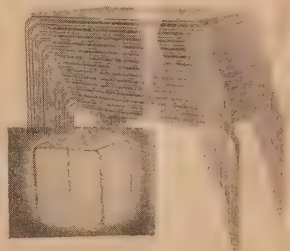

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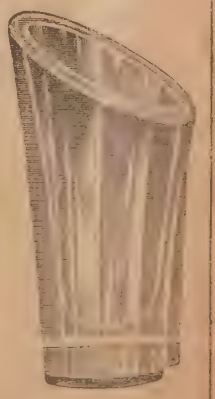

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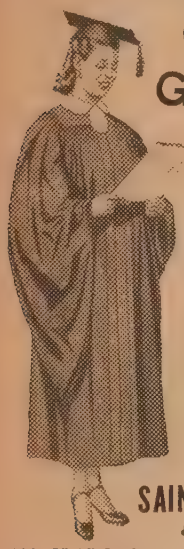

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National Culture vs. Civilization

W. A. MOORE, Welland, Ont.

About 50 per cent. of the voters stay home on a Federal election day. Why? Has our culture undermined public confidence in our government?

Prof. Wallace wrote "Milton's bold conviction that men have been adequately endowed by their Creator to deal effectively with human problems is shared by few men today." He evidently thinks Milton was wrong. He, and the Commission, must believe the self-made men who led in building the British Empire were of low intelligence, inferior, crazy. The fact that Empire world leadership has weakened, that our standards of culture have lowered with the rise of academic leadership prove nothing to him or our government, does not suggest a fallacy in our national philosophy.

As a boy I was told the original purpose of the King's Council or Queen's Council was to keep the sovereign or government informed of conditions in all parts of the realm. When our standards of culture began to lower you would expect this group to get busy and find out why. When the government appointed a National Culture Commission you would expect this Commission to observe conditions and suggest a remedy. You would expect some evidence of rational thinking about the state of the nation. The above evidence and volumes more were open to them. World conditions should have put them on the alert. Instead, they tell us culture is something to be enjoyed by a small, elite group, and the function of the rest of humanity is to make Canada a safe place for this group and provide the taxes for their enjoyment.

As a boy I was told that if one generation failed in its duty, all that our forefathers had handed us might be lost. I was told that a false national philosophy might run 200 to 300 years before the fallacy became self-evident, but by that time the national structure might be so disintegrated we would be lost; that Britain held world leadership because of the practical world service she rendered, and that we must not expect God to trust us with leadership unless we were prepared to honour that trust and serve within God's plan.

Stanley Baldwin, speaking at Oxford, May 15th, 1925, said in part: "I often used to wonder whether it was possible that this world of ours had existed an unknown period, and mankind has struggled on in its upward course through countless generations of toil and tribulation, so that a few of us might be able to come to Oxford and Cambridge to enjoy ourselves and, to pass on, taking the cream of civilization. It always seemed to me that if all we have to show for what humanity is suffering was a little privileged generation in a corner of the world like this, the whole thing, creation and evolution, became something puny and ridiculous. It seemed to me that for us who have the enormous, inestimable privilege of being born into this country in positions where we can come here, and where to a certain extent we choose what we do in the world, that really after all that has been given to us, and after all that we have enjoyed, and with a vivid recollection of what this world has passed through within the past ten years, there is nothing else for this generation to do than to devote itself as no generation has done in the past to the betterment of its millions of people who do not have our advantages."

Nothing was said in the Report about improving the lot of the common citizen. In the words of Harvey Fergusson: "The common man often found himself standing in bread lines, instead of assembly lines or battle lines. Then the guns began to roar, and again the common man became a hero, armed for battle, privileged once more to die in defence of all his blessings."

• **Colebrook (B. C.) Church,** Rev. F. W. Hardy, minister, at its annual meeting had reports from all branches of the work reflecting a very successful year. Total income, $2,710. Sunday School showed an average attendance of 89. A very suitable vestibule and a comfortable vestry were added to the Church, and further furnishings were secured for the new hall. J. W. M.

LET US HEAR

(*Continued from page* 13)

chambers of his imagery? for they say, the Lord seeth us not . . ." he added "Does He not? Does He not?" It brought reality and life to the reading, and that primarily is what we seek. Such reading is a matter of timing, emphasis, breaking up the text, studying it with insight and imagination. Anybody with feeling could hardly be anything else but moving and eloquent if he reads John 20: 15, 16:

"Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her,—Mary. She turned herself and said unto him—Rabboni."

The Authorized Version is more difficult to read well because of much obscurity, but there is unsurpassable beauty. Here is what I believe the most exquisitely sounding verse in the Bible (St. Luke 24: 29):

"But they constrained him, saying Abide with us: for it is toward evening, and the day is far spent. And they went in to tarry with them."

Is there a modern equivalent which can substitute for "abide," "constrained," "far spent" and "tarry." How easily the magic spell is broken if we render it:

"But they pressed him saying, Stay with us: for it is nearly evening, and the day is almost over. And they went in to spend some time with them."

Words are live things. Why do we serve them up cold? It is lack of sensitiveness? The choice of word and its delivery is the preacher's business, as much as the poet's.

Yes! We must hand it to the Authorized Version for the spell of beauty given to the old Word. All the more surprising when we consider it the work of a committee.

Sound and/or Sense

My wife has a constant bone to pick with me. It is about the Hymns and Psalms. I choose the praise of the Church with most of my mind on the music and the sound; she gives priority to the sense. When asked to select a favourite verse from the Bible, most people would plump for a verse which was full of meaning and significance to the mind. There are verses, however, which delight the ear and which have also a quota of meaning. My New Testament preference has been given. Not far behind it in the Old, I would place 2 Samuel 1: 20:

"Tell it not in Gath, publish it not in the streets of Askelon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph, ye mountains of Gilboa let there be no dew . . ."

Here is a reading of classic beauty and power. Being of a curious nature, I wonder if any of your readers have their own favourite verse in the Bible in which the sound at least equals if not surpasses the sense.

There must be many who, like myself, would willingly forego a sermon in which opinions are sticking out like elbows in a crowd and to which a text is tagged without relevance, for an inspired session where the *Word* alone is read with power. But when the pulpit can give me good reading plus vital exposition then I will sit him out.

THE SUNDAY SCHOOL LESSONS

The Uniform Lessons for Adult Classes

J. D. McCRAE

Lesson for March 1

JESUS CONDEMNS FALSE LEADERSHIP

St. Matthew 23: 1-12, 27-39.

The arrangement of the lesson text calls our attention to two distinct aspects of Jesus' condemnation of the Scribes and Pharisees. The first is an appeal or a warning to those whom they teach. The disciples and the multitudes are urged to be obedient to the law that is taught because it is the rule of life. The normal relation, however, between the teacher and the learner is that the latter adopts the precepts taught and emulates the practice of them in the one who teaches. This will not do here because the Scribes and Pharisees lack in sincerity. They do not practise what they preach, and they are therefore blind leaders of the blind and unworthy teachers. They may teach what God intends, but unless they themselves obey the teachings of God, they are none of us. A teacher's efficiency is always impaired by his own insincerity or lack of diligence in seeking to live out the teachings in practice.

In the second part of the text the word of condemnation is uttered directly against the Scribes and Pharisees. We have the last four of the seven woes levelled by Jesus at the false leaders. They are men who overemphasize the importance of outward form and yet deny the truth within their own hearts. They have filthy hearts themselves, while they preach correctness in the behaviour of others. They honour by tradition the prophets of the past, while they slay the prophets of today.

To be genuine, real and honest is better far than to gain popular approval. God calls for consecrated lives.

Lesson for March 8

JESUS URGES ALERTNESS

St. Matthew 25: 1-13.

The parable of the ten virgins is a very simple story which needs little exposition for the understanding of it, but a glance at the circumstances surrounding the use of it will help us to discern Jesus' purpose. People to whom the Master talked concerning His Kingdom believed that it would come soon, within their own lifetime. Jesus is concerned to teach that when it comes—whether soon or late, the all-important thing is to be ready. He is Himself the divine "Bridegroom" for whom all wait to share His happiness. The relationship to Him is not one to be trifled with, and that is just what we do with it when we put off coming to terms with Him till a later and more ominous time.

Abraham Lincoln said "I am going to get ready for anything God may have for me to do." Anyone who lives in that readiness will greet the Bridegroom whenever He comes, with joy and gladness.

The lesson is set as a quarterly temperance lesson, and the inference is plain. For one of the most prevalent ways of dulling the alertness to which the lesson calls us is in the stupefying indulgence in alcoholic beverages. Safety experts, apart from any special moral concern, are pointing to the dangers of alcoholism in dulling the senses and killing the alertness so necessary on modern speedways. It is too late to be alert when the crash comes. The Bridegroom has arrived and no emergency expedients fill the bill. The message of the lesson is "Be alert, physically, mentally, spiritually, and so be ready to receive the ultimate joys of life—most of all the fellowship of Christ Himself."

Lesson for March 15

ACCOUNTABLE TO GOD

St. Matthew 25: 31-46.

A matter of primary importance in this study of the passage known as "The Last Judgment" is a negative one—namely, that the goodness that is pleasing to God is not the conscious goodness so much as that which is unconscious of itself.

There is a last judgment. Whatever views we may hold concerning the future—beyond death, the fact is here supported by Christian teaching at every point that judgment is real and inevitable. The outcome of it depends truly upon the mercy of God the Great Judge, but it is dependent also upon the quality of life as it is lived here. And because the fulfilment of Christ's purpose is the highest goal of life here, anything that furthers that purpose raises the status of the person who furthers it. Service to others is the service of Christ Himself. The word "inasmuch" is the pulsing heart of the story. Inasmuch as people had given a crust of bread to a hungry beggar they had given it to Christ, for they had furthered His aim. Inasmuch as they had visited a dejected prisoner in a jail cell, they had visited Him in Pilate's prison. Jesus Christ is a part of every man. Help the man and you help Him. Ignore him and you ignore Him and will be judged some time somewhere accordingly. It is a fearful thing to fall into the hands of the living God.

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Trinity Church, Windsor, N.S., Rev. F. E. MacPherson, minister. Total budget, $8,938. M. and M., $1,082. W.M.S. groups $374. United Church Training School $302; Mt. Allison University $100. Ladies Aid raised $1,219 and Philathea Class $802. Repairs $543, included the painting of the Parsonage. A Building and Repair Fund inaugurated to finance the redecoration of the Church sanctuary. Finances for pastor's work increased to $2,700 plus $400 travel.

New members received 22; net gain 16.

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Washington Diary

SAMUEL W. IRWIN—Our Special Correspondent

The newly overhauled ship of state has weighed anchor and is pushing out into the deep. The President has read his "state of the union" message to the combined Houses of Congress, and the legislative crew has been alerted. The people, in a time like this, wait with hope and considerable anxiety for what the days ahead may bring. The address was full of new counsel for all of us here and some left over for the world. The Russians will catch the distant roll of the drum in some of it. No doubt the free world, as we are pleased to term it, will find some added confidence and a sense of rising security, though with much misgiving.

No one will deny that we had a great inaugural, however, January 20th; a vast crowd of nearly one million assembled. The Washington morning fog broke early. The day was model and the high-pillared inaugural stand was well fashioned and sturdy. The address was not altogether Lincolnesque, but the ceremony throughout was simple and devout. The parade was a four and a half hour masterpiece, and though Mr. Eisenhower had confided to someone interested in making it a mammoth affair that parades were tiresome and frustrating, he came out of it with only a four-day cold. William Henry Harrison inaugurated as President in March 1841 did not fare so well. He had ridden his favourite horse to the Capitol without his heavy coat and with hat in hand; reviewed, bare-headed, a huge procession, and in the evening attended three balls. Within the month he died, victim of pneumonia.

President Eisenhower as a graduate of West Point had stood sixty-first in a class of 164, but on his record card an instructor had noted "born to command." With grace in his heart, he will we trust do just that with time choking filibusters, obsolete segregation, mostly on the Dixiecrat side, and with some of the solid, substantial, over-weight back-looking Republican heads of committees who will now and then do a good deal of concealed feet-dragging.

A Hospital Problem

The American University and Sibley Memorial Hospital (both Methodist) had planned to move all hospital facilities over to the University campus, but some proud hill-side dwellers, recently come to the area, are vehemently opposed. Some comfortable Dives though one-quarter mile away might be disturbed. Regarding the new site, the architect of the project (the designer of the recently finished ten million dollar court house) declared that he was amazed at the emotion of the objectors, who, on some hypothetical claim about depreciating the value of their properties, would block the erection of a new, greatly needed hospital that was to be set back 300 feet in a tree-shielded area of the campus. They would have the hospital remain in its crowded surroundings with carlines under the windows, and in a depressing slum neighbourhood. Nevertheless the District Zoning Commissioners have re-zoned the area to bar the programme. An appeal is being made to the courts.

An Unusual Church Side-light

While Washington's legislative machinery has been quite on "dead centre" for some time, a good deal has been transpiring around the earth. We have had many announcements about the display of the latest cardinals. Gentle hearts have beat high, quite unmindful that at the moment a World Conference on Planned Parenthood was on at Bombay with overpopulated, patient India giving ardent support. Papal answers just won't do any more. High answers often didn't work in days gone. Copernicus, born of the Poles, Galileo of Pisa and its tower, Huygens of Holland were asking if the earth weren't really revolving around the sun, if there might not be new satellites about Jupiter and coloured rings around Saturn, and the Holy Consistory was saying No. Nobody forgets that. Just the other day, however, a Catholic Journal courageously wrote "Science is clear, cold and calculating in the pursuit of truth about things and yields not to human prejudice." Still more startling was an item in the *Washington Post* from a Professor at Catholic University that declared "The Catholic hierarchy in the U.S. has always held the principle of separation of Church and State and Catholics resent the charge that their Church is trying to destroy the principle." One may say softly "quite new." This possibly is in partial reply to Bishop G. Bromley Oxnam's request for a statement about what the hierarchy is really seeking from the U.S. Federal Treasury.

"BIG RED OX"

(Continued from page 3)

beans Dr. Knight had distributed a couple of years previously. The nurse spoke up, stating there had been a couple hundred pounds but there had been so many cases of malnutrition coming to the dispensary that he had used them—hence there was no more seed. Twenty-five pounds of seed was sent and a carrier later arrived for another forty pounds. "What a joy it will be to tell these people they no longer will be rationed on seed—we have a tractor now." How close is the relationship between the agricultural and health work!

Thanks For Gift

"Ocisola caco ca lua cimue" is the comment of the Angola people. "What a wonderful expression of love"; and it is. "You folks at home can only partly understand the joy I experience in having our new tractor as well as 'One Way' to work," says Dr. Knight. "You would understand if you were confronted by hunger and misery as we are every day. Now I can look the tired, worn-out fields of our hospital in the eye and say 'just two years from now and you will be producing good food for hungry people.' I say 'Thank You' to all the faithful friends in Alberta and Saskatchewan and elsewhere in Canada, and particularly to the folk of the Barons-Nobleford charge who took the burden of our problems on their shoulders. In December we started breaking up a minimum of one hundred acres of new land. Of course, it is not the missionaries alone you have befriended. It was Jesus who said, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

What of the Results?

Has "Operation Tractor" had any bad effect on the missionary givings of the Barons-Nobleford charge? On the contrary. Mr. Bearisto writes: "I was delighted to find that when the final results were in we as a field had contributed $905 to M. and M. this year (not including the tractor fund). This is an increase of 72 per cent. over last year, and an increase of 233 per cent. over 1949. We have 78 resident members, and have about that many out to Church on an average Sunday. As a charge we raised $6,284 for local use and $2,770 for others, making a total of $9,054. We have an interest in Angola and in Christian Missions bought with money and with prayers—real prayers of earnest desire to help."

● **Robinson Church, London, Ont.,** Rev. E. R. Stanway, minister. The Church has had a very successful year. Seventy-eight new members were added. The reconstructed building, with enlarged auditorium, new heating plant, and new Sunday School Hall, at cost of $140,000, was opened in October. Finances for the above are well in hand. At the same time the M. and M. contributions increased by 20 per cent.

Knox-Wayside Lakehead Church Serves Japanese

The Japanese deportation from their homes in Vancouver during the war years has given new opportunity to the United Church to preach the Gospel of love and friendliness to many of these families which have settled in other areas in Canada. One such area is found in Fort William, Ontario. Many of the Japanese in Vancouver had been employed in the pulp and paper industry. It was natural that they should seek employment in this industry in other areas. The mills at the Lakehead provided employment for men who were skilled in the paper industry. The United Church stood ready to befriend these families who had been torn from their home environments. At the Wayside Mission in Fort William first founded under the leadership of the Rev. Fred Douglas to meet the needs of Ukrainian Canadians, these Japanese families were given a warm welcome. Inasmuch as many of these Japanese have little facility with English, they longed for a worship service in their own tongue. Such a service is being provided every two months under the leadership of Rev. Y. Ogura, who treks down from Winnipeg for a week-end. It is a joyous occasion for the community of twenty odd Japanese families when he comes, and a fervent prayer meeting is held on the Saturday evening of his arrival. Following the meeting, a Japanese love feast is held. In between Pastor Ogura's visits the Japanese meet bi-monthly on Sunday evenings at Wayside Mission in the Chapel to witness to their faith and to hear one of their number deliver a message. On alternate Sunday evenings an International Service is held in which some of the Japanese join with the congregation of Knox under the leadership of Rev. Allan Miner, who is the minister of the Knox-Wayside Charge.

An Experiment

The minister under the Home Missions Committee of Superior Presbytery is experimenting to develop a Pastoral Charge from Wayside Mission and Knox Church. His International Services in the evenings are meeting an important need in the area. At such a service recently, the lesson was read by a German student—a displaced person, the prayer was offered in Japanese by M. Yasuzawa, a lay leader, and the whole service was convened and conducted by Mrs. Mary Tracz, a Ukrainian. Miss Myrtle MacGregor, full time Mission worker, assisted. The Knox choir, under the leadership of Mrs. Angus Ould, gave a musical setting to the service.

A Japanese Teen Club called the Nisei Club meets regularly at Wayside Mission. Recently they sponsored a dance in the gymnasium of the Mission. It was conducted in a splendid manner and attended entirely by Canadian Japanese boys and girls. G. W.

Congregation Moves

St. Jones Without, one of the appointments of Hillview Charge, Newfoundland, which like Newton in the opposite direction is the Presbytery boundary, has been depopulated by the mutual decision of its inhabitants who have moved to Sunnyside and Heart's Content. The Church, now without a congregation, will be disposed of by the Presbytery and Conference. A request has been received from North West Brook on the same charge that permission be given that congregation to use the material to erect a Church in their community.

Other isolated hamlets might well take a leaf from the record of St. Jones Without and move to towns where their families would be better served and have more opportunities to serve. Perhaps the biggest problem is the securing of a building lot in a town where many land-owners are loath to sell even unused land. The availability of lots might accelerate tremendously the movement of people from small and isolated settlements to more favoured areas. L. H. P.

Women Workers Introduced

Vancouver, Presbytery, under the chairmanship of Dr. G. S. Packham, at a recent meeting welcomed missionaries and deaconesses working in the Vancouver area. Mrs. D. Dick, President of the Vancouver Presbyterial, introduced them. The missionaries included Miss Olive Shaw of Columbia St. Mission, Miss M. Mossop and Miss W. Harris of the Chinese United Church, Miss H. Bartling of Steveston, and Miss Lottie McRae, Hospital Visitor. Also introduced were Miss Lois Neilson of Canadian Memorial, Miss M. Richardson, Superintendent of The United Church Home for Girls, and Miss P. Willows of West Point Grey United Church.

Miss Jessie Oliver and Mrs. M. Rollins, workers at First United Church, and Miss Jean Spiller, Associate Secretary of the Christian Education Committee for the British Columbia Conference, were unable to attend. P. W.

● **McAuley (Man.) Church,** Rev. F. Marwood, minister, received from the "Ever-Ready Circle," a progressive group of younger married women, a very fine set of chimes, which were installed before the Christmas season and added to the enjoyment of the season by the community. They can be heard as far as five miles away. The present McAuley Church was completed and dedicated in 1951, replacing the old edifice built in 1904. M.H.C.M.

Montreal Presbytery has given its unanimous backing to the Every Family **Observer** Plan. The Director of the Plan, Rev. George A. Little, D.D., has met the Presbytery Publications Committee and many other local ministers and laymen. Much enthusiasm and active interest have been initiated, and indications show many local congregations favourably considering the Plan. The first local congregation to enrol was St. Paul United Church, Rev. A. B. Lovelace, minister.

Special re-dedication services have been held at the **Church of All Nations.** Speakers at the services included Rev. J. I. MacKay, D.D., Superintendent of Missions, Montreal and Ottawa Conference, and Rev. A. Lloyd Smith, D.D., of Dominion Douglas Church, Westmount. Beautiful mural paintings by Volodimur Moschinsky and his son George, were included in the Church decorations for this special occasion. A. B. L.

A Mind to Work

Sawyerville, Quebec. When the minister, Rev. W. A. Cameron, returned from his holidays he was amazed to see that both buildings had been painted in his absence. He was more amazed to learn that it had been done almost entirely by volunteer labour. One man took three weeks off and acted as the organizer, procurer of volunteer labour, equipment and supplies, and acted as foreman and supervisor. Men and women, old age pensioners and school children, worked on afternoon and evening shifts. Some French Canadian Roman Catholic neighbours contributed money or helped to paint. Enough money was raised without drawing on any regular funds. The cash outlay for the job was about $200. To have hired the work done would probably have required $1,200. "The people had a mind to work."

Sun Life Review of Year

The 82nd annual report of the Sun Life Assurance Co., for the year 1952 shows new business secured $545 million, an increase of 18 per cent. over 1951; total business in force well over $5 billions, including group insurance amounting to nearly $1½ billions.

Sun Life insurance in force has increased during the last seven years by 54 per cent., the present figure standing at $5,222,947,000. Payments made to policy holders and beneficiaries during the year 1952 totalled $118,618,000.

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TRINIDAD—

(*Continued from page* 5)

years he was president of the Boys' Work Board of the Island."

"Tell me a bit about your background," I asked this alert and interesting young fellow.

"Well," he said, "my parents were Hindoos. They were converted to Christianity when I was six years old, under the inspiration of Rev. J. C. Macdonald, and all our family was brought up Christian. I came up through the pupil teacher system and graduated from the Canadian Mission College."

"What has been puzzling me," I said, "is this: How you, a teacher, can come up here on Church work for such an extended visit?"

"When I received the scholarship which enabled me to come to Canada, the school Board gave me a leave of absence. My assistant principal was appointed to carry on while I am here."

"You see," continued this product of our mission work in Trinidad, "I'm giving my whole life to teaching young people and giving voluntary service to the Church, particularly in youth organizations."

"Is the Church youth work in Trinidad similar to that done here?"

"Oh yes," said Mr. Ramkerrysingh. "We have 56 Trail Ranger groups and one Tuxis group, and there is a large enrolment in the T.G.I.T., which follows the same programme as the C.G.I.T. Every year we have a great rally. Last year 700 boys were present."

"Well," I said as I rose to see these two young Church leaders depart, "you seem to have your hands full."

"It is enjoyable though," said Mr. Ramkerrysingh in his gracious way. "After I've visited your summer camps and have seen how you do things here I know I'll make my work in Trinidad better than ever. I'm deeply grateful to the Church for this great opportunity to see your work."

"I sincerely wish you well, and may God bless you," I said in farewell.

GIVINGS—

(*Continued from page* 1)

would permit. These Projects include additional amounts for Church Extension, Grants towards homes for elderly citizens, Special aid to students in training for the ministry, Agricultural equipment for missionary work in Africa, Assistance for Hospitals, Social Service Centres, missionaries' residences in Japan, India, Korea and Trinidad, and ten thousand dollars additional for Overseas Relief—five of which goes to Flood Relief.

It is impossible to overestimate the deep feelings of happiness and gratitude which all of our missionary and other workers will express as they learn of so excellent a report. Would that all contributors could follow their gifts right through to every centre of Christian service, and see hearts renewed in Christian love, hope restored in many a discouraged soul, the lame and sick healed, the lonely made aware of companionship of the living Christ.

We would on behalf of the National Missionary and Maintenance Committee express special thanks to ministers and Missionary and Maintenance leaders who in Conferences, Presbyteries and local congregations have given such untiring leadership. To local Missionary and Maintenance Committees and to Official Boards a special word of appreciation is due. Most of all, grateful thanks are cheerfully given to those who Sunday by Sunday have faithfully made the red side of the Duplex Envelope a channel through which Divine love might flow.

One significant feature in this past year has been the many Sunday Schools which have discovered the Educational and Stewardship value of the Duplex Envelopes, and have given to thousands of boys and girls the privilege of partnership in this greatest of all services.

The following are the figures for the Conferences for the years 1940, 1951 and 1952:

	Total 1940	*Total 1951*	*Total 1952*
Newfoundland	$17,336	$43,675	$48,238
Maritime	141,248	300,960	330,386
Montreal & Ottawa	207,032	379,702	405,318
Bay of Quinte	113,701	260,379	286,283
Toronto	343,970	657,797	727,574
Hamilton	179,450	420,253	461,997
London	164,126	407,147	448,824
Manitoba	90,131	205,503	219,731
Saskatchewan	56,488	162,358	181,601
Alberta	54,900	166,316	189,846
British Columbia	80,003	166,777	183,491
Donations	3,225	20,435	11,766
	$1,451,610	$3,191,294	$3,495,055

And now our minds must turn to the present year. It is encouraging to note that Churches in every part of the country are facing the year 1953 with a spirit of hopeful optimism, realizing that in the Christian Gospel there is available for mankind the one sure way by which Peace on Earth, Goodwill toward men may be truly established.

The National Missionary and Maintenance Committee will meet on March 10th, following which a statement concerning plans and programmes for this year will be sent to all congregations.

WHY?

(*Continued from page* 9)

Scot with his distinctive accent was making quite a success of the servant role. And then, at the opening of the third act the storm broke. The Negroes rose and stormed the actor and the stage with eggs, occupied the stage and in unrestrained excitement and indignation made noisy and most unfortunate speeches against the actors. The audience was paralysed by surprise for a time, and before the reaction of anger became mobilized, the Negroes left the hall.

Gone was the former sense of trust and acceptance, gone the unity of the community, and gone many of the friendships. The worst forms of prejudice and hatred burst into flame and spread. Fortunately no incident occurred to provoke violence, and gradually better judgment has reasserted itself, but the community can not for a long time at least, be the same again.

Why Now?

But why should it happen in Breton now? They have had the same sort of play before. They have had Minstrel Shows before and there was no such reaction. Two things have increased rapidly in our day which help us in understanding the incident. We live more consciously in the world community than ever before, so that the divisions and strains of South Africa are felt more strongly in Breton and everywhere else. And we have proclaimed the rights of all men and the equality of all races more consistently than ever before. We have encouraged every race to feel that they have a respected place in communities of men. This is surely right and a sign of progress, but it should lead us to expect racial groups to openly protest a grievance rather than to nurse a silent resentment.

The common judgment in Breton now is that in the light of experience the play ought not to have been presented. Is it not time for the Church to awaken to a situation which when you think of it has always been a scandal and to eliminate from its programmes of entertainment anything that seriously affronts a brother?

The unhappy incident in Breton is a clear sign of the times.

G. H.

Correction

In the editorial "Sheep Stealing" which appeared in the February 1st issue, the comment "body snatching" was wrongly attributed to the Bishop of Niagara, Rt. Rev. W. E. Bagnall. It should have been attributed to the Rt. Rev. William T. Hallam, Assistant Bishop of Huron, who spoke at the same meeting of the General Council.

Mrs. R. B. Steinhauer

On December 29, 1952, the little Mission Church at Saddle Lake, Alberta, was filled with friends, both Indian and white, who came to pay last respects to Mrs. R. B. Steinhauer, a devout Christian of our Church. The service was conducted by Rev. K. J. Lee, St. Paul, assisted by Rev. G. A. Sauder, Waskatenau. Rev. B. H. Thackeray, Bentley, former missionary on the Saddle Lake reserve, gave the address.

Mrs. Steinhauer (nee Charlotte Pruden), was born at Lac la Biche, Alberta, on January 3, 1869. She married Dr. R. B. Steinhauer in 1867. Together they faithfully served their people and their Church at Morley, Hobbema, Whitefish Lake, and Saddle Lake Indian Missions. In 1937 Mr. Steinhauer was invited to return to the University of Toronto to receive an honorary degree of Doctor of Divinity.

Since her husband's death in 1941, Mrs. Steinhauer has lived at Saddle Lake. She died in the hospital at St. Paul on December 26th. She is survived by her three daughters: Gussie at Saddle Lake; Mrs. James MacDonald of Kikino; and Mrs. Edward Erasmus of Vilna: two sons: Harry and Lawrence of Saddle Lake; twenty-one grandchildren and two great grandchildren.

With the death of Mrs. Steinhauer, one of the last remaining links with the founding of Edmonton, and the early Indian mission work of our Church has been severed. Not only has the Church lost a devout Christian; but the Indians of northern Alberta have lost a faithful friend.

B.H.T.

Mrs. Herbert Reynolds

There passed away at the home of her daughter, Mrs. George Sprung, Toronto, Ethel Ames McColl, wife of the late Herman Reynolds of Morganston, Ont., and daughter of Mr. and Mrs. Thomas R. Ames.

She leaves to mourn her loss, three sons, two daughters, nine grandchildren and one great-grandchild.

A former school teacher, Sunday School teacher, choir member, and an ardent and faithful member of the W.A. and W.M.S., she will be greatly missed in her Church and community.

The funeral service, conducted by her pastor, Rev. J. E. Griffith, at the Cummings Funeral Home, Brighton, Ont., was largely attended, interment taking place in McPhail's cemetery.

Rev. William J. Russell

Word has reached his brothers in Canada that the Rev. William J. Russell, in his 85th year, passed away in January in the Belfast City Hospital.

He is survived by his wife and five brothers: Rev. R. J. of Kingston (retired), Rev. S. Burnside of Toronto (retired), Henry J. P. of Belfast, Frederick J. P. of Warrenpoint, N. Ireland, and Hugh of South Down.

Rev. Wm. Russell was born in the South of County Down, "Where the mountains of Mourne sweep down to the sea."

He graduated from the Methodist College, Belfast, and preached in several circuits in Ulster; then went to South Africa, where he preached for twenty-five years in its leading cities. He preached the Gospel in its fulness and freeness. He was an eloquent and impressive speaker.

In his passing there has gone from his friends something of spiritual beauty, grave sweetness of disposition and spiritual calm. In him the Gospel was adorned and the ministry exalted.

Mrs. Edith Mary Gibson

Mrs. Edith Mary Gibson, widow of Rev. Wm. Gibson, passed away to her eternal rest on February 4th, 1953, at the home of her daughter, Mrs. M. Crowe, at Avonhurst, Saskatchewan. The funeral service was held at Avonhurst and burial at Qu'Appelle, Sask.

Mrs. Gibson was born in London, Eng., on Sept. 11th, 1877. She married Rev. Wm. Gibson, then a Congregationalist minister, in 1904. The family moved to Canada in 1909 and settled in Kingsport, Nova Scotia. Mr. Gibson served the Congregational Church both in Kingsport and Yarmouth, N.S. In 1916 he went overseas in the Canadian Army and remained until after the war.

In 1919 the family moved to Toronto, and by the untiring labours of Mr. and Mrs. Gibson a new Church was erected, namely Birchcliff Union Congregational Church, which is now First United Church, Birchcliff.

In 1925 the call of Western Canada became uppermost so they moved to Avonhurst, Sask. During the next number of years they served the pastoral fields of Avonhurst, Davis, Outlook, Meota (Sask.). Due to Mr. Gibson's ill health they retired in Qu'Appelle, Sask., in 1938. Mr. Gibson passed away in August, 1947.

During the years Mrs. Gibson proved to be a most wonderful helpmate, and together toiling in the labours of their Master they accomplished great work for the Kingdom of God. She was a devoted follower of her Master, and one who loved her Church dearly.

She leaves to mourn, two daughters, Mrs. P. Mathews of Maclean, Sask., and Mrs. M. Crowe of Avonhurst; one brother, Rev. P. V. Samson of Winnipeg, Man.; three grandchildren, three sisters and one brother in England, together with a host of dear friends.

N. Q.

Mr. David Coutts

David Coutts passed away at his home in Windsor, Ontario, on December 27th, 1952, in his 90th year, son of the late David Coutts and Margaret Peddie.

Mr. Coutts moved to Wardsville with his parents at an early age, where he received his education in the public and high school. A devout Church member all his life, as a young man in the Wardsville Methodist Church he organized the first Epworth League and became its first president, also served as superintendent of the Sunday School.

In June, 1884, he married Sarah Ida Switzer. They celebrated their 50th wedding anniversary in 1934, and had planned to celebrate their 60th anniversary in June, 1944, when Mrs. Coutts died in May.

In 1900 he moved to Windsor, transferring his Church membership to Windsor Avenue Methodist Church, and after it was burned worked untiringly for the new edifice, now known as Central United Church, serving as superintendent of the Sunday School and elder in charge of the sacrament, holding the latter office for 19 years, and given an honorary membership on the Session on retirement.

As a young man he operated a sawmill in the virgin forests around Wardsville. In Windsor he was engaged in the building and contracting business.

He is survived by a son, Glenn R. Coutts of Detroit, a daughter, Miss Rhea M. Coutts, at home. Rev. Henry Mick, S.T.D., conducted the funeral service and interment in Windsor Grove Cemetery.

RATES

OBITUARIES — $1.00 for 100 words two cents a word for all words over the first hundred — maximum length, three hundred words. For ministers and immediate families, no charge. **BIRTH, MARRIAGE** and **IN MEMORIAM** notices, **four cents** a word. Minimum **$1.00. PULPIT VACANCY**—first insertion, no charge. Subsequent insertions, **six cents** a word, minimum **$1.00.**

Lenten Sermons

"Preaching on the Atonement during Lent" was the subject discussed at a meeting of the Napanee and District Ministerial Association on Feb. 22nd. Rev. A. F. Binnington introduced the subject and gave a brief summary of two books by F. W. Dillistone, in one of which he favours the method of the Great Prophet and of Jesus—he calls it imaginative comparison—and suggests six descriptive terms for Jesus and His work on the Atonement: (1) Jesus as the Saviour Hero; (2) Jesus as the Great Shepherd of Sheep; (3) Jesus as the Son who was not spared; (4) Jesus as the Sin Bearer; (5) Jesus as the Great High Priest; and (6) Jesus as the Servant of the Lord.

In the discussion which followed it became evident that these six metaphors describing Jesus might well be used as the basis for as many sermons in the Lenten Period.

A. F. B.

HOSANNA!

(*Continued from page* 12)

no indeed, He was happy. He was happy because the children were happy, and He would not send them away.

That day, the very first Palm Sunday, was a joyous day for many of those people in Jerusalem, but Jesus, I think, was a little sad, because God had told Him that that Sunday would be the last Sunday He would spend with His friends. He knew He must soon go to live with God, His Heavenly Father, and He was a little sad at having to leave all His earthly friends.

So today we like to rejoice on Palm Sunday, and we feel like shouting with those little children in Jerusalem, "Hosanna, Hosanna to the Son of David!"

ANNUAL MEETING

MacKay Church, Ottawa, Rev. A. I. Higgins, minister. Substantial growth in membership of the Church and the Sunday School featured the annual meeting. 99 new members were received into the Church. Sunday School enrolment increased from 329 to 528, with a new school opened at Manor Park of 67 enrolled. Total receipts from all sources were $30,383, and Missionary and Maintenance set a new high at $4,115. The New Memorial Hall is proving its value. Rev. A. I. and Mrs. Higgins were thanked for their leadership.

J. R. M.

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LONDON - ONTARIO

Rev. L. T. C. Harbour was inducted minister of the Foremost, Alta., five-point charge, the first appointment in five years. Rev. J. McKelvey presided, assisted by Rev. D. R. Fraser and Rev. Edna Pratt.

BRITISH AND DUTCH FLOOD RELIEF

Mr. Edwin O. Maclean, Montreal, Que.	$ 10.00
Mr. A. M. Robertson, Goderich, Ont.	10.00
$15 by Mr J. W. Kempling, $5 by Rev. H. C. Harris, Hamilton, Ont.	20.00
W.A. of Grace United Church Hornepayne, Ont.	25.00
Mr. W. J. Mortimore, London, Ont.	20.00
Rev. H. D. Whitmore, Ottawa, Ont.	10.00
"Anonymous," Ottawa, Ont.	150.50
Rev. and Mrs. W. Harold Young Toronto, Ont.	10.00
Bedford Park United Church, Toronto	30.25
W. W. Hall $25, Miss Joyce Robins $2, Toronto, Ont.	27.00
Chalmers United Church, Mount Dennis, Ont.	88.50
Mr. Edward Mason, Toronto	2.00
Willowdale United Church, Toronto	155.24
Don Mills United Church, Toronto	100.00
Miss Georgina Horsburgh, Winnipeg, Manitoba	5.00
Rev. and Mrs. George Service, and Mrs. H. M. Cobb, Winnipeg	40.25
Rev. W. R. Welch, Vancouver, B.C.	25.00
"Anonymous"	10.00
Mr. F. Morris Deacon, Charlottetown, P.E.I.	10.00
Miss Ethel Le Broeg, St. Lambert, Que.	2.50
Mr. H. O. Donaldson, Montreal, Que.	10.00
Mr. Glenn N. Adams, Montreal	10.00
Mr. and Mrs. Bruce H. Johnston, Montreal, Que.	150.00
Mrs. W. H. Spearman, Montreal	25.00
St. Andrew's United Church, St. Laurent, Que.	49.65
Rev. H. C. Wolfraim, Almonte, Ont.	5.00
Miss A. M. MacTavish, Almonte	10.00
Mrs. C. W. Graham, Almonte, Ont.	3.00
"Anonymous," Almonte, Ont.	3.00
Mrs. Lyn Ritchie, Almonte	1.00
Miss Lily Cochran, Almonte	5.00
Miss Annie M. Lindsay, Almonte	5.00
Mr. F. A. C. Darling, Almonte	5.00
Rev. H. A. Turner, Bowmanville, Ontario	5.00
Mr. and Mrs. Ed. Dilling, Bowmanville, Ont.	1.50
Misses H. and M. Carruthers, Bowmanville, Ont.	2.00
Mr. George Chase, Bowmanville	2.00
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Dr. Harold Ferguson, Bowmanville	10.00
Mr. Wm. I. Smith, Bowmanville	25.00
Rev. N. R. Kelley, Brantford, Ont.	10.00
Mrs. F. Hunter, Brantford	5.00
Mr. Stephen R. Byles, Byron, Ont.	10.00
Mr. Robt. Houston, Chatham, Ont.	25.00
Greenwood Circuit Auxiliary, Claremont, Ont.	50.00
Mrs. G. K. Bradshaw, Cobourg, Ont.	10.00
W.A. of Waverley United Church, Elmvale, Ont.	50.00
Mr. A. B. Scott, Galt, Ont.	40.00
Mr. O. E. Walli, Haileybury, Ont.	5.00
Mrs. Beth McKay, Hamilton, Ont.	25.00
Mr. A. M. Pope, Hamilton	2.00
Mr. H. J. Wickens, Hickson, Ont.	10.00
Rev. Maurice Whidden, Kilsyth, Ont.	5.00
Miss Thelma E. Craig, Kirkland Lake, Ontario	5.00
Miss E. G. Cunningham, London, Ontario	25.00
Mr. and Mrs. Club of St. Paul's United Church, Midland, Ont.	25.00
W.A. of Kleinburg United Church, Nashville, Ont.	5.00
Mr. and Mrs. H. Wardlaw, Nashville	5.00
W.A. of Stamford United Church, Niagara Falls, Ont.	25.00
Rev. T. M. Murray, Owen Sound, Ontario	10.00
Mrs. A. E. Little, Owen Sound	5.00
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Miss Clara L. Elmes, Toronto	2.00
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Miss Agnes K. Craw, Toronto	10.00
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Mrs. Beatrice Hassard, Toronto	10.00
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Miss Margaret Budd, Toronto	5.00
Miss E. MacVicar, Toronto	5.00
Misses Ada and E. Pearl King, Toronto ($10 each)	20.00
Mr. S. J. Ellis, Toronto	25.00
Mr. J. A. Hastings, Toronto	10.00
"Anonymous," Toronto	50.00
Mr. William J. Forrester, Toronto	10.00
Mr. and Mrs. M. Pugh, Toronto	10.00
Mr. R. S. Whyte, Toronto	25.00
Mr. Fred Hamilton, Toronto	100.00
Manor Road Session and Benevolent Fund, Toronto	100.00
Miss Patricia A. Phair, Toronto	5.00
Rev. and Mrs. G. J. Minielly, Trenton, Ontario	5.00
Mr. John Alyea, Trenton, Ont.	10.00
W.A. of Morgan's Point United Church, (Wainfleet) Ont.	25.00
Mrs. F. W. Moffat, Weston, Ont.	10.00
Giles Blvd. United Church, Windsor, Ontario	50.00
Mr. Allan E. Sparling, Windsor	10.00
Mrs. T. W. Price, Winnipeg, Man.	5.00
Rev. G. H. Hamilton, Vancouver, British Columbia	5.00
"Anonymous"	3.00
Mr. W. George Rutherford, Winnipeg, Man.	5.00
Miss May I. Douglas, Winnipeg	10.00
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Mr. R. B. Dewson, Edmonton, Alta.	10.00
Mrs. J. E. English, West Burnaby, British Columbia	3.00
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Mr. H. H. Clark, Vancouver, B.C.	15.00
Miss B. J. MacLean, Toronto, Ont.	25.00
Mrs. Mary Gee, Toronto	3.00
Mr. Chas. Linklater, Lachine, Que.	1.00
Dr. W. G. Wade, Montreal, Que.	10.00
Mr. D. A. J. McDonald, St. Lambert, Que.	10.00
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Stoney Creek United Church, Ont.	210.00
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Mr. R. T. Fulford, Toronto	5.00
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Mrs. J. Y. Reid, Winnipeg, Man.	5.00
Miss Helen Arthur, Winnipeg	5.00
Miss A. M. Kissick, Winnipeg	5.00
Mr. Frank Gemmill, Birsay, Sask.	100.00
"Anonymous," Estevan, Sask.	500.00
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Mr. A. McClelland, Regina	100.00
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Miss Jessie S. Kilpatrick, Brockville, Ontario	5.00
Dr. W. S. Best, Burlington, Ont.	100.00
Mrs. James Haig, Cobourg, Ont.	5.00
Miss Hazel I. Cannon, Cobourg	5.00
Mr. D. W. Pallitt, Islington, Ont.	10.00
Rockwood Chapter, New Toronto, Ontario	25.00
W.A. of Westminster United Church, Orangeville, Ont.	500.00
$50.00 from W.A. of Central U.C., $5.00 from Miss M. Edna Evans, Owen Sound, Ont.	55.00
Mr. Mel. H. Watson, Port Credit, Ontario	25.00
Miss Olive C. Brand, Saskatoon, Sask.	10.00
Sunday School of Balmoral United Church, Saskatoon, Sask.	2.50
Mr. Dan. McKinnon, Saskatoon	5.00
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Mr. and Mrs. Ralph Dyer, Rockyford, Alta.	20.00
Rev. R. W. Hardy, Vancouver, B.C.	7.00
Mr. P. F. Harding, Vancouver	10.00
Total up to February 13th	$5,070.89

CLOTHING FOR OVERSEAS

The demand for Clothing for flood victims in Britain and Holland has been met. However, Clothing is urgently required for Korea, Germany, Lebanon, where the need is desperate. Send Clothing to United Church Shipping Depot, accompanied by cash for shipping charges at 10c. per lb., to 250 Ossington Avenue, Toronto, Ontario.

Send contributions for Flood Relief, to the Treasurer, Dr. V. T. Mooney, Wesley Bldgs., Toronto, Ont.

ANNUAL MEETINGS

LONDON CHURCHES

Argyle-Bellwood Church, Rev. Angus R. Taylor, minister. Argyle—114 new members. $3,600 raised for all purposes. $120 to M. and M. Bellwood—40 new members. $2,416 raised for all purposes, $226 for M. and M., and $400 for other objects.

Calvary Church, Rev. E. G. Turnbull, minister. 154 new members, total 1300. $38,481 raised for all purposes, $7,838 for M. & M., $12,895 for other objects.

Centennial Church, Rev. A. P. Gillies, minister. 45 new members, 735 total membership. $23,200 raised for all purposes, $3,554 for M. & M; $620 for other objects.

Colborne St. Church, Revs. A. M. Stuart and Miriam Collins. 84 new members, total 1,063. $30,694 raised for all purposes.

Dundas Centre Church, Rev. George W. Birtch, minister. 98 new members, 1082 total membership. $31,963 total raised, $4,567 for M. & M. and $184 for other purposes.

Erskine Church, Rev. G. A. Cowper-Smith, minister. 21 new members, total 212. $6,900 raised for all purposes, $406 for M. & M.

First St. Andrew's Church, Revs. A. J. MacQueen, W. L. Morden. 105 new members, total 1,867. $77,132 raised, $36,872 for M. & M.; $672 for other objects.

Grace Church, Rev. S. A. Moote, minister. 67 new members, total 448. $13,000 total for all purposes.

King St. Church, Rev. Roy R. Connor, minister. 22 new members; total 455. $16,600 for all purposes.

Knox Church, Rev. George W. Moore, minister. 61 new members, 500 total. $19,076 raised for all purposes.

Metropolitan Church, Revs. George L. Goth and Anne P. Graham. 148 new members, total 1911. $82,260 total monies raised.

Robinson Church, Rev. E. R. Stanway, minister. Raised for all purposes $14,963.

Trinity Church, Rev. J. V. Clarke, minister. 83 new members, 465 total. $13,658 total amount of money raised; $1,055 for M. & M., $270 for other purposes.

Wellington St. Church. Rev. J. W. Hunt, minister, 45 new members; total 645. Total amount of money raised, $17,000, $3,655 for M. & M.

Wesley Church, Rev. F. H. Joblin, minister. New members 50; 1175 total membership. $17,869, M. & M. $5,794, $655 for other purposes.

All London Churches listed above with the exception of two gave generously to Church Extension and the United Church Training School. G.E.

Chalmers' Church, Verdun, Que., Rev. W. G. Onions, minister. Highlights of the past year were the induction of a new minister and purchase of a Manse. Over $5,000 was raised for the Manse Fund; a record sum of $2,720 for the M. & M. Fund; while the treasurer reported a balance of $2,500 in the current account. $1,000 from the surplus was transferred to the Manse Fund, and the congregation was warned that the balance and much more besides will be needed during the present year for necessary repairs to the interior and exterior of the Church building.

Reports from the various organizations showed these to be in a flourishing condition. The Session report revealed a net loss in membership due to the large number of removals, but the largest average attendance at Communion services in recent years. The congregation was challenged to increase their givings in order to counteract the inevitable loss of income as members move from the district farther along the Lakeshore. Another urgent need was for more elders so that adequate pastoral supervision may be provided. The Rev. E. A. Kirker, associate minister, resigned during the year to accept full responsibility for a vacant charge.

PERSONAL SERVICE DEPARTMENT

CLASSIFIED RATES

Seven cents per word. Minimum charge, one dollar per insertion. Four consecutive insertions for the price of three. Display heading, fifty cents per insertion for first line and thirty cents for each additional line.

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NEW United Church — Toronto suburbs—urgently requires good used Choir Gowns. Contact Secretary—Academy 1-7081 after 6.

WANTED—24 Second-Hand Choir Gowns in good condition. Winnifred H. Davis, Vauxhall, Alta.

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Publishing House Notes

Communicants' Classes

This is the season of Communicants' Classes. I recommend the following materials for use by Ministers and members of the Class:

Christian Teaching For Youth, Rev. J. Russell Harris.... .20c. ($2.25 per doz.)

Preparing For Church Membership, Rev. D. T. Forsyth.. .35c.

The Christian Life (pupils' book) ..... .15c. ($1.75 per doz.)

Booklets to be given to the Class on the completion of the course or upon reception into Church Membership:

The New Life Rev. D. A. Cowan..... .25c. ($2.65 per doz.)

God Be In My Life Rev. D. T. Forsyth..... .20c. ($2.25 per doz.)

The Book Steward.

We Need Mass Evangelism

Belleville Presbytery School of Evangelism had Rev. W. G. Berry as its main speaker, and he is a good teacher. He defined the different types of evangelism. Personal evangelism in modern congregations is an effort to vitalize the faithful and reach those outside the Church. Vocational evangelism means going out with a definite purpose to where the people are in all walks of life and professions, using up-to-date methods, speaking conversationally and making use of visual aids, radio, television, and the local press. Every Church member should be an actual worker to help make the Gospel known. We still need mass evangelism. People are waiting for it. The Church of Christ has ever a great challenge to evangelize.

● **The Birchton-Bulwer Charge, Que.** At a special service on the evening of January 18th a new pulpit and communion table were dedicated in Birchton Church. The pieces were made by the minister, Rev. Albert Hinton. Presbytery chairman, the Rev. Roy Stafford, preached the sermon to a large congregation composed of the local people and many visitors from neighbouring congregations. Four ministers took part in the service.

R. A. C.

Births

WHITE—Rev. and Mrs. Peter Gordon White have joy in the birth of Patricia Jean, a sister for David Gordon, on January 31, 1953, in Toronto.

EAGLE—Rev. and Mrs. A. G. Eagle, Clinton, Ont., are pleased to announce the arrival of their second daughter, Susan Elizabeth, on December 15th, 1952.

Pulpit Vacancies

The Goldsmith pastoral three-point charge, Kent Presbytery, became vacant Dec. 31st, 1952. "Pastor Retired." Ministers interested please write Lyle Holland, Wheatley, Ont., R.R. 2.

Inquiries are invited for the vacant pastoral charge of St. Andrew's United Church, Three Rivers, Que. Apply, giving full particulars, to Mr. T. A. Macdougall, P.O. Box 502, Three Rivers, Quebec.

The pastoral charge of St. Andrew's United Church, Balcarres, Sask., will be vacant June 30th, 1953. Interested ministers please write Myrtle S. Stephens, Box 25, Balcarres, Sask.

Belmore McIntosh, Mildmay pastoral charge, will be vacant June 30th. Interested ministers please write Rowland Ballagh, Teeswater, R.2.

The Pastoral Relations Committee of the South Arm Steveston United Church of Canada, Vancouver Presbytery, desire to correspond with minister in B.C. or willing to come to B.C. Vacancy in June. Two preaching stations. T. W. Edwards, Box 633, Steveston, B.C., Recording Steward.

The United Church, Kincardine, Ontario, will be vacant June 30, 1953. Interested ministers write Elmer Thompson, Kincardine, Ont.

The Reston-Hillview pastoral charge at Reston, Manitoba, will be vacant June 30, 1953. Interested ministers please write Mrs. F. C. McMurchy, Reston, Man.

The pastoral charge of Huntingdon, P.Q., will be vacant July, 1953. One hour by car to Montreal. Interested ministers please write Alex Fawcett, Huntingdon, P.Q.

The Hornings Mills pastoral charge, Dufferin, Peel Presbytery, will be vacant in June, 1953. Interested ministers please write Donald Downey, Shelburne, Ont.

Holstein Charge, Hamilton Conference, Guelph Presbytery, is vacant, their minister having accepted a call to another charge. Ministers interested in this vacancy kindly get in touch with Chairman of Pastoral Relations, Dave Holliday, R. R. 1, Mount Forest, Ontario.

Wellington St. United Church in downtown Brantford, Ontario, requires a minister commencing July 1st, 1953. Interested ministers please write J. H. P. Richards, 112 Cayuga Street, Brantford, Ont.

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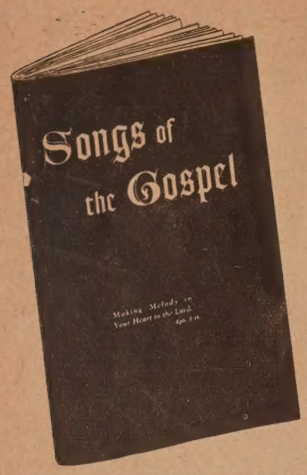

SONGS OF THE GOSPEL

Since publication, this hymn book has been popular because of the excellent selection of hymns which it contains, many of them old favourites. Now a new "words only" edition is available. There are 180 hymns in all. Music edition, 75 cents each; 12 or more, 67½ cents each. Words only edition, 25 cents each; 50 or more, 22 cents each.

THE MANUAL
of The United Church of Canada

The 1952 Manual, which embodies the revisions enacted by the 15th General Council, held in Hamilton, September 1952, is now off the press. Paper $1.50; cloth $2.00.

GREAT HUMANISTS

By Lynn Harold Hough, former Dean, Drew Theological Seminary. Scholarly studies of five great humanists: Aristotle, Cicero, Erasmus, Irving Babbitt, Paul Elmer More. Dr. Hough maintains that true humanism is always Christian. 220 pages, cloth, $3.50.

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TRAINING SCHOOL STUDENTS ACT AS WORLD CITIZENS

The students of the United Church Training School live in no Ivory Tower. They are deeply concerned with happenings in the international and local scene. When a sensational headline appeared in the press recently quoting an American Congressman as asking for the use of the A-bomb in Korea, the effect on the Korean and Japanese students was startling, and there was much thinking and discussion, and finally action in the form of a letter for publication in the Church papers and the secular press; as well as a communication to the government representative supporting Canadian foreign policy in its efforts to restrict the use of atomic warfare and registering protest and concern. Through this experience the students realized their responsibilities as Christians to witness in wider areas of life as citizens of Canada and God's world.

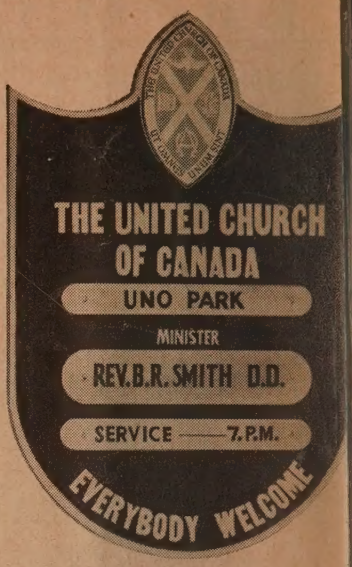
The students have also been involved in petitioning the residents of the area in which the Training School stands, in connection with the application for a liquor license from the Civil Servants' Association on St. George St., Toronto. The issue was one of the right of the community to determine whether or not such a license should be granted. By voicing that will through the petition the methods employed by those asking for the license were made clear. The people of the district were not consulted, and notification of intention to apply for the license was given with a very short period in which protest could be made.

Through a study of the spread and power of nationalism in Asia, and its use by the totalitarian forces; through a realistic effort to understand Marxism and the ideological challenge of Communism, the students are trying to discover in the current tendencies of today the point at which our failure as Christians has meant a weakened Church. This is partly due to the fact that the masses in Asia have identified the Church with Colonial exploitation. Therefore, practical expressions of brotherhood are open to misinterpretation.

Overseas visitors have made some of these issues and tensions more clear and arresting. Among these have been Wolfgang Roth of Germany and Dirk Blikkendaael of Holland, theological students in Canada on scholarship from The World Council of Churches. Mr. Wilfred Ramkerrysingh, Trinidad, Miss Tsune Shirai, Japan, and Rev. A. D. Musalamani of India, have also given the students a fresh approach to problems among Christians in their countries.

It is imperative that students should have these contacts if they are to undertake with intelligence and understanding their tasks as professional workers in the Church. By study, action and worship, the community, which is the school, endeavours to understand and implement God's work in history. From a basic study of the convictions of the Christian faith and of the heritage of the Bible as the record of God's revelation in Jesus Christ, the students are helped to reach out with practical skill to the world around us. K. H.

"John Fisher Reports" on Canadian Girls' In Training, Saturday, March 14th, over the Trans-Canada Network of the C.B.C. He is shown above explaining one of many curios (a moose) collected in his travels across the Dominion, to two members of the C.G.I.T. Toronto Cabinet, Jackie Cumberland (left) and Joan Fidler, who visited his office when Mr. Fisher was preparing his talk on C.G.I.T., the Interdenominational programme for Girls 12 to 17.



New Notice Board

Now Available

Has your Church been looking for a suitable Notice Board to identify it to passers-by and to possible new members? Many United Churches, at the present time carrying no identification are anxious to make themselves known. A handsome and dignified Notice Board is now available—shown in the illustration at the top of this column.

The Board is black, bordered with silver. The three silvered plaques are for: (1) the name of the Church; (2) the minister's name; (3) the hours of the services.

When sending in your order please be sure to let us know the lettering to go on each plaque. The lettering may be changed as circumstances demand.

The Board is about 2 x 3 feet in size.

Price $35.00, carriage extra

Available from

The Church and Church School Supply Department

THE UNITED CHURCH PUBLISHING HOUSE
299 QUEEN STREET WEST
TORONTO 2-B